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AUGUST ~ ~ 1940



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No. 8

## NEW SUNDAY SCHOOL COURSES TO INCLUDE GENEALOGY

In order to remove conflicts and duplications in Sunday School, Seminary, and Genealogical courses of study and to simplify and reduce repetitious programs and work of the organizations, extensive modifications will be made in Sunday School courses of study effective January 1, 1941.

Announcement was recently made by the General Authorities of the plan to incorporate into Sunday School courses those Gospel studies heretofore offered in classes of instruction held by the Genealogical Society. In Sunday School departments for young people 10 and 11 years of age and also at the 15 and 16 year age level, units of study stressing applications to genealogy and temple work will be offered.

Sunday School courses of study have always included Gospel themes of Genealogical import. Especially attention will be given hereafter to such themes with a view to bringing out clearly the applications to genealogical and temple work.

The needs of the Church for specialized instruction in genealogical record keeping and research will be met by offering in the Sunday Schools an optional, one year, "genealogical training course", open to interested people over 18 years of age. This course will resemble the specialized training courses now offered in the Sunday Schools for prospective teachers and for missionaries.

Subjects in the Gospel Doctrine department having genealogical significance will be developed for the benefit of adults and to motivate them in genealogical and temple work.

With provision thus made in Sunday

School courses of study for emphasizing Gospel principles related to genealogical and temple work, the Genealogical Society has announced that hereafter separate genealogical classes will not be held. While this will reduce the number of meetings to be attended by members of the Church, it will bring opportunities for studying genealogy to a larger number. The outcome of this combination should therefore be all gain and no loss.

Other modifications to be effective in January 1941 include the grouping of departments on a two year age basis, the renaming of departments, and the reorganization of courses of study so as to use the Old and New Testaments, the *Book of Mormon* and the *Doctrine and Covenants* freely throughout the courses rather than to specialize upon each one for a year at a time. The specialized courses in these scriptures will be offered in the seminaries where classes five days a week for from 30 to 40 weeks permit of the intensive study which these books deserve. Where seminary courses are not available the consecutive Sunday School courses will be found over a period of years to offer a well organized understanding of the standard works of the Church as source books for the study of the principles of the Gospel.

The new courses are being prepared and carefully correlated in the light of the programs of all other organizations. Unnecessary repetitions and duplications will be avoided. Fundamental, comprehensive courses of study in the principles of the Gospel will be available to the large number of members of the Church who are reached through the facilities of the Sunday Schools.

## FAITH PROMOTING SKETCHES

(This series began in the April issue of *The Instructor*)

### VII

#### "GOD MOVES IN A MYSTERIOUS WAY"

By Andrew L. Rogers

In 1928 I was in the California Mission. I had heard of an old friend living in San Francisco, but I did not have his address. On arriving in the city, I was going down the sidewalk and passed a young man fixing a car on the curb. Something said to me—"Go back and speak to him". I did so, and told him I was a Mormon Elder, and would he accept a tract. He smiled and said, "I am a Mormon too". "Well", I said, "do you know so-and-so?" "Yes", he said, "he is my grandfather. I will take you to him, but wait a moment and see my wife. She is not in the Church." I said to her when I met her, "My girl, if you can take the faith of your husband, I am sure you will be happier." They subsequently came to the Arizona Temple where I was one of the officials.

On meeting his grandparents, the grandmother told me the following story: "In a pioneer town I taught a class of boys in the Sunday School. One of them was an outlaw; he had no proper environment at home. He wouldn't obey the rules of the class. I thought I would have to expel him, but finally prayed that something might come to change the boy.

From that time on he was a good boy. Years later I went to a new town in another state. When I came to a certain door to inquire the way the head of the house appeared in the doorway. He threw his arms around me and with tears running down his cheeks, he said, 'You are my savior. Here is my family. I am a bishop.' It was the boy I had prayed over."

### VIII

#### GOD PROVED IN PRAYER

By Elder Thomas L. Martin

The topics for discussion in the "B" Department for September have to do with the prophets Hosea, Daniel, and Jeremiah. As the lessons are prepared, it will be found that these men were in close communion with their God, Jehovah, whether in times of adversity, or when there was reason for great rejoicing. God heard their prayers and

gave them strength and encouragement when needed. These prophets of old stand out as excellent examples of men who had great faith in prayer.

Stories concerning prayer, written in the year 1923 in the *American Magazine* and used in the Religion Class Lessons for the Fifth grade during the years 1924-25, should be found interesting, too, to the teacher as she prepares her lessons for this September month. The material as it appeared in the magazine and religion class lesson book is given as follows:

Lincoln Colcord, a writer of stories, was born at sea, off Cape Horn, August 14, 1883. Until he was fourteen years of age, he had the sea for his playground and his father's shop for a training school. He has written a number of stories in the *American Magazine* about his experiences at sea; all of which are very interesting. Two of his experiences relate to his discovery that God was willing to help a boy of eleven. His account is substantially as follows:

We were rolling lazily in a light air. All forenoon I had been on the jib boom, watching a pair of porpoises play around the bows. At length they finished their play, and settled down to lead the ship for awhile, as they have a habit of doing.

The longer I watched them, the more I began to fear for their safety. The day before, the mate had harpooned a porpoise, and the horror of it was still fresh in my mind. A porpoise is a mammal. It has warm blood by the bucketful; it squeaks and groans when it is hurt. A good sized specimen will weigh three hundred pounds. To see such a creature harpooned and hauled out of the water on the end of the iron—the blood and struggle of it, the dumb sounds of the victim—had caused a sudden revulsion of my whole nature. I could not eat a mouthful of that porpoise. Now, here were two more, placing themselves in prime position to be slaughtered. And, as if in answer to my worst fears, at that moment, the mate mounted the forecandle head and peered over the buffalo.

"Hello—porpoise!" he cried in great excitement, sighting them, and me.

"Why didn't you sing out?"

"They just arrived sir."

"Well, keep them there. I'll run and get the harpoon."

Keep them there! What could I do? I had nothing to throw at them: porpoises are not easily frightened. Surely I cried in

agony, God will not permit this awful thing to happen again. And suddenly I realized that this was a test of Him. While sounds of running broke out along the deck, I burst into fervent prayer.

"O God," I prayed, "send these porpoises away. Send them away quick, before the mate gets the harpoon rigged. If I don't want these porpoises killed, it seems to me You ought to feel the same way. Warn them God! You must have the power. Give me a sign."

There was no time for more. The mate had rigged the harpoon, and now stood at the knight heads poisoning it in his right hand. A row of grinning faces leaned over the buffalo. The porpoises had not moved. A moment passed while the mate shifted his stand, so that the stroke would go clear of the bobstays. My heart sank like lead. But at that instant a wonderful thing happened. As if in obedience to a sudden command, the two dun-colored bodies turned abruptly to starboard, gathered quick headway, and left the path of the vessel. I could scarcely believe my eyes.

"Shoot sir! They're going!" cried a dozen voices. The mate flung the harpoon, but it fell far short. The men hauled in the empty iron; after a while they all went away. I lay on the jib boom, motionless and overwhelmed. I had seen a miracle. Why, I had caused it—it had been sent to me! That awed me, yet I felt wonderfully safe and secure. I had proved God's presence, had almost heard His voice. I tried to imagine the nature of the divine command that I had seen obeyed. God could hear, then; He was close at hand. The emptiness of the ocean surrounding me was His, the wind and the waves, and the fishes of the deep. How could I doubt that I was His also?

That voyage was a deeply religious one for me; before it was over, God gave me another sign. We were lying beside the wharf in the basin of Port Natal. One morning after breakfast I missed my dog Pint. He was nowhere on the ship. I called and whistled, but he had disappeared from the locality. This dog, an overgrown puppy, a sort of mongrel mastiff, had no acquaintance with the land. I was frantic, for I loved him dearly. I rushed ashore and started up the road toward the city of Durban. There were dogs everywhere—dogs playing in the gutter, dogs fighting, dogs running up the side lanes; my memory of the broad paved highways connecting Durban with its port is a street of dogs. I had provided myself with a pair of binoculars, for I was near-sighted. While I searched, I prayed; after the experience of the porpoises, I purposed not to leave

God out of my plans. But at noon I had given up the search and came back along to the ship. Pint couldn't be found.

I ate my dinner in silence. For a couple of hours I moped at the gangway, keeping a sharp lookout along the water front. The deck seemed empty and desolate. I would never see Pint again. At last I could stand it no longer. I had to take my sorrow out of the ship, to a place I knew of fit for thinking problems through.

This place was an immense ocean beach, fronting the seas that stretched from Africa to the Antarctic. It lay on the outside of the long arm forming the natural sea wall of the basin of Port Natal. To reach it from our berth I followed a roadway leveled through a ridge of rocks, where the roar of the surf echoed and thundered among the ledges, till suddenly I emerged on a vast view of sand and broken water, with the wreck of a steel bark in the foreground that had dragged ashore in some southerly blow, and ships and steamers at anchor, waiting for the tide to pass in over the bar.

The beach was black and bare that afternoon. A strong gale was blowing off the southern ocean; the air had a keen, cutting edge. The sea was a dark lead color; the sky and sand were a dull, lifeless gray. The scene fitted my gloomy mood. I went down to the surf, thinking the grim and logical thoughts of boyhood. The worst of it was that God had forsaken me. My dog was as well worth saving as a couple of porpoises. What had I done to make Him withhold His hand?

After a while the mood softened; memories of my dear lost dog returned, bringing a flood of tears. At such times, I am always easier if I break into a run. It was while running at top speed in a westerly direction toward the lighthouse that I came pointblank against a venerable old man seated on a curved piece of timber cast ashore from another wrecked vessel. His back was to the wind, and he was reading a book. He had on a brown ulster; a tweed hat was pulled low over his ears. The ends of a woollen scarf about his neck snapped in the breeze. He closed the book, and looked up at me with twinkling eyes.

"What are you crying for, my boy?" he asked in a kindly way.

"I've lost my dog sir," I sniffed.

He laughed as if struck by a sudden thought. Then he raised his hand and pointed dramatically along the beach.

"There is your dog," he said, "Go fetch him."

In that instant of speech, I knew that I stood on the threshold of another revelation.

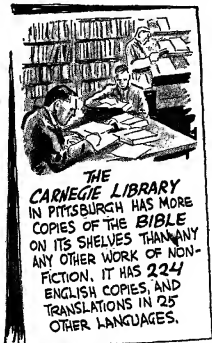
I looked where he pointed. A little distance off lay something that resembled a pile of sand. I ran toward it, calling Pint by name. The pile became animated, the sand upheaved and flew about; the long legs uncoiled themselves, the thick ropy tail began to swing, the familiar ungainly form bounded like a young camel across the beach. We fell upon each other and sank together in the sand. Even as I hugged Pint tight, I felt the wonder of it. Unworthy boy, I had doubted—I had failed the test. Yet God had forgiven me. What a marvelous chain of slender chances. How easily I might have run east instead of west when the tears be-

gan to come. Or, if I had seen the old man in time, I wouldn't have approached him.

The old man—where had he gone? I found myself gazing at the piece of curved and weather-beaten timber; but the brown ulster and tweed hat had disappeared. Yes, disappeared. I suppose the wind had blown too chilly, or he had conveniently reached the end of a chapter. I suppose Pint and I had been lying in the sand longer than I realized. It seemed only a minute. And I was frightened, for on all that broad beach there was not a living soul in sight. The old man had delivered his message, and vanished whence he came.

## RELIGIOUS REMARKABLES

By R. O. BERG



—R. O. BERG— Religious News Service



A REGULAR CHURCHGOER, STATED IN A PROCLAMATION DATED AUGUST 12, 1861, "IT IS FIT AND BECOMING IN ALL PEOPLE AT ALL TIMES TO ACKNOWLEDGE AND REVERE THE SUPREME GOVERNMENT OF GOD TO BOW WITH HUMBLE SUBMISSION TO HIS CHASTISEMENTS, TO CONFESS AND DEPLORE THEIR SINS AND TRANSGRESSIONS WITH THE FULL CONVICTION THAT THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM!"



## DOLLARS AND CONVERTS

A question has been asked us, "Did Martin Harris ever recover the amount—\$3,000—which he advanced for the printing of the first edition of the *Book of Mormon*?" We have thought it best to give this query a broader and more complete answer in *The Instructor* than it was possible to give to the one who made the inquiry in the first place.

As a matter of fact, Martin Harris seems to have been reimbursed for his "investment" in the Nephite Record. It was thought only proper that, since Martin Harris, had been so generous with his money as to pay for the publication of the work, he should hold the books—five thousand copies—as security. And this he did. As the books were sold, the net amount was apparently received by him. The cost of the publication was sixty cents per copy, the selling price two dollars and fifty cents, and so, presumably, Mr. Harris received the difference between these two figures, minus the cost of handling. All this, of course, was only right and proper under the circumstances.

If, however, Martin Harris had not been reimbursed for this outlay, he would only have been doing what other well-to-do men of the period, and since, did under conditions that were not dissimilar. For, somehow, the spirit of the New Movement in Religion made the love of money utterly insignificant, not to say ignoble, compared with the love of the work which Joseph Smith was sacrificing every ounce of his being to establish, and getting nothing out of it in a material way.

Once, at a conference of the Church, in November, 1831, the elders, one after another, rose to speak their feelings. Each of them testified that he was willing to dedicate all his property to the Lord. Among these were Martin Harris, Newel K. Whitney, Peter Whitmer, Oliver Cowdery, David Whitmer, Frederick G. Williams. It was in the period when the law of consecration was in the emergence. The Prophet, when he spoke, said: "Brethren, I have nothing in the way of earthly goods to give to the work of the Lord, but I dedicate myself and my family to Him!"

It must have been this fact and this spirit that moved rich men to unusual generosity toward both the Prophet and the Cause.

There was Joseph Knight, for one. Joseph Knight was a prosperous farmer and mill owner in Colesville, Broome County, New York. He had been converted to the claims of Joseph Smith when the young man was working for him during the interim between

the first visit of Moroni to the Prophet and subsequent visits. For while Joseph and Oliver were working on the translation of the Record, in Harmony, Pennsylvania, Joseph Knight supplied them with provisions as long as they were there. Years later, this man, now old, and frail, and exiled for his faith, died at Mount Pisgah. His property had gone for the Cause.

Then there was Thomas Grover, one of the earliest converts. Brought into the Church by the Prophet himself, in 1834, in Freedom, New York, he went to Kirtland on a visit. Joseph Smith, when Brother Grover knocked on the Prophet's door, exclaimed, "Brother Thomas, if ever God sent a man, he sent you to me now. I want to borrow every dollar you can spare." The two sat down and talked the matter over, with the result that Brother Grover lent him the money. Later, when he moved to the place, the Prophet, according to his promise, offered him the money he had borrowed. But Brother Grover refused to take it. "I have enough, Brother Joseph, for my own requirements," he said, "and I do not need this." On several other occasions, before and after this, he had made outright gifts of money to the Prophet. For he himself was a man of means.

Edward Hunter was one of the richest men to join the Church in the early days. A native of Pennsylvania, he, too, was converted through the personal services of the Prophet. He had large holdings in the Quaker State, which he disposed of when he embraced Mormonism. He then moved to Nauvoo, with his family. In gifts of money and property, Brother Hunter contributed to the Church and to the Prophet personally at least fifty thousand dollars. And he would undoubtedly have given more, if the Prophet had not refused to accept any further donations.

Of John Tanner's contributions to the Church a story has already appeared in *The Instructor*. (See the issue for June, this year, under the title, "The Conversion of John Tanner.")

John W. Horner's generosity to the Church is of a later date than those we have just considered. He was born in New Jersey, in 1821, and joined the Church out of Methodism when he was a youth, with his parents. He was one of the passengers on *The Brooklyn*, which carried 268 Latter-day Saints from New York harbor, around Cape Horn, to what is now San Francisco. This was in

1846, almost a year before the Pioneers entered the Salt Lake valley.

In 1852, forty missionaries were called in Salt Lake City, to go to China, Siam, Hindoostan, Australia, the Hawaiian Islands, and South America. "On reaching San Francisco," says one of the missionaries, A. M. Musser, "the elders were practically stranded. Transportation was the great desideratum. At this time Elder Horner, who was living at San Jose, came to our relief." It was found, on inquiry, that the group would need \$6,250 to take them to their destinations. "Of this sum the elders had collected \$750. The balance, \$5,500, Brother Horner voluntarily furnished us, and we were all soon sailing for our respective destinations."

These are only a few instances out of many that could be given to show the spirit in which the well-to-do members of the

Church contributed of their means to the Cause.

The secret lies in their conversion. They were really converted. That is, they were *changed*. Before, they regarded money as the one thing that was desirable in life, since it could be used to purchase everything else—except one. That exception was religious truth. Here it was absolutely valueless, for poor men and rich men are equal before the throne of God. When, therefore, these men joined the Church, the Church became the center of their interest and wealth switched to the periphery.

That is the way it has always been. Salvation is the one thing that money cannot buy, and when one's interest is centered on salvation, all other things take a secondary place. Then money becomes a means to further the purposes of God.

## THE TIME OF THE CRUCIFIXION

(Lesson Enrichment for Primary Department for September)

Jesus was crucified on Friday. Many people who died upon the cross spent several days of torture before they expired. Friday was the day preceding the Jewish Sabbath. In fact, the days started with nightfall, instead of at midnight as at present. As soon as three stars could be seen in heaven the new day was said to have begun. Thus the coming of darkness on Friday night ushered in the Sabbath.

The law required that no bodies should be left on the crosses over the Sabbath. The victims, if alive, must be put to death and placed in the tomb before darkness came. This course was resorted to only once a week.

The Jews had very strict laws regulating the activities of the Sabbath. No person could carry a burden that weighed more than a dried fig. No fires could be made or extinguished, even if the house caught on fire. No bones could be set and no medicine given. So strict were the Jews in this respect that they certainly would not allow anyone to bury their dead or anoint the bodies after the Sabbath had started.

This is the reason that the women friends waited until the Sabbath had passed before they came to the sepulchre to prepare His body for burial.

Jesus spent but a few hours upon the cross. The soldiers came and broke the legs of the thieves, but finding Him dead ordered His

friends to take His body away for burial. Darkness had likely fallen before the women could have prepared the spices with which to prepare the body for final burial. Thus they waited until the Sabbath was ended, which was a nightfall on Saturday. It would be an unpleasant task for a few women to work during the night over a rigid body in a tomb, so they waited until dawn on the first day of the week to complete the preparations. This included the sprinkling of spices on every limb of the body and the wrapping of each member in cloth to hold the spices in place. This would counteract the odor of the decaying body. This tomb being near the public paths such a precaution was necessary.

The Feast of the Passover which had been started in Egypt at the time Moses started to lead his people out of bondage, was a symbol of the atonement of Jesus. The lamb which was eaten at that feast, a token of the Lord, was to be killed, cooked and eaten without the breaking of a bone. The lamb was cooked with its head on, so careful were they that no bones were broken. Thus it was only fitting that Jesus be spared the usual tortures of the cross. Fortunately was it that Friday was the day of His crucifixion. No wild animals came to the cross at night to devour His flesh, such as they did with many who were nailed to the crosses on the outskirts of the walled towns.



## RUPERT SECOND WARD SUNDAY SCHOOL, MINIDOKA STAKE

May 12, 1940. Attendance 400.

Left to right: President Richard C. May, Bishop Charles N. Campbell, Superintendent Willard Hayward, Assistants Ronald Hawkes and Vao Schofield, Stake Superintendent Milton J. Patton. Also present are Henry Rasmussen of the High Council, and Bishop Wilford Segers, of Oakley, Idaho (Mothers' Day speaker).



## WORDS OF LINCOLN

"Being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will; and that it might be so, I have sought His aid."

(From Lincoln's address to Society of Friends at the White House, Sept. 28, 1862)

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God . . . and to recognize the sublime truth, announced in the Holy Scriptures and proved by all history, that those nations only are blest whose God is the Lord."

(From Lincoln's Fast Day Proclamation, March 30, 1863)

"The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of Almighty God."

# WHAT IT MEANS TO BE A MORMON TODAY

By Wendell J. Ashton

To be a member of the Church of Jesus Christ of Latter-day Saints today means affiliation with democracy in its most genuine form.

We hear a lot about democracy nowadays . . . perhaps as much as the fathers of this country did in the days when Patrick Henry raised his voice for liberty before the Virginia House of Delegates, or when Abraham Lincoln immortalized his definition of the term at Gettysburgh. It seems that the full meaning of democracy always rises in our consciousness when its existence seems imperiled.

F. C. Morehouse in *The Problem of Democracy* asserts that "the problem of democracy is not the problem of getting rid of kings. It is the problem of clothing the whole people with the elements of kingship".

Practically, there is no better demonstration of democracy at work than the Priesthood of the Church. The Priesthood holds forth its hand of membership to every worthy man. Money cannot buy it. Influence will not bring it. Even after one has gained it, the power thereof is vitiated if the man does not keep attuned to its tenets. In its functioning, a poor man may preside over a rich man, a servant over his master.

In Mormon theology, man is not made for the Priesthood, but the Priesthood is for man. There are many common expressions of this. In the Church today, the Priesthood—and the women—of the Church provide for the economically unfortunate. This system we call welfare work. Large grain elevators stretch skyward. Canning factories hum. Men toil at farm projects. And all of this is for the welfare of others!

What elevates this activity of the Church beyond the realms of ordinary democracy is the fact that with it there is no compulsion. Of their own volition men pay tithes. They contribute freely even more, sometimes, in time and talent. Free agency, to every Mormon, is cherished legacy, a fundamental of divine plan.

Another broadening democratic feature of the Church is the practice of the Priesthood in stretching beyond adulthood to the ranks of vigorous youth. In Mormon government, since its first meeting in 1830, every member has had not only the right to vote periodically upon officers, but daily has had the opportunity of actively participating. Every youth from 12 years on may officiate in Priesthood work. The vast auxiliary system of the Church offers even more participation for its membership, both men and women, girls and boys.

But Mormonism considers more than mortal man in its activity. Its temples are shrines of a work of love for the dead—performing necessary Church ordinances for those who did not have the opportunity of doing so while on earth. This vicarious service is a great democratic principle.

To maintain these, and other, democratic virtues the Church today depends upon the individual testimonies of its members. There is a need for a stronger retrenchment than ever, for no longer are we an isolated group cloistered away from the rest of the world. Wards or branches extend into every state of the union and into countries of the six great continents. Daily we are bombarded with radio tones not of our tenor. A ruthless business world tempts our integrity. A society which exalts ermine and limousines above character and sacrifice challenges our sense of values. And the pace of a speedometer age too often sweeps us past the cry of a needy fellow.

It is not for us to shun this life of the modern world. To do that would make us ascetics. But there is a need of consistency—consistency with Mormon ideals without becoming like the self-righteous hypocrites whom Jesus described as disfiguring their faces when they fasted.

Such orthodoxy in all things assures the democracy of the Church. Such consistency is the only path to man's kingship—in the eternities to come.

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## Awakening

Through my body the music of life is singing,  
Through my mind the eternal word is creating,  
In my heart I am saluting  
The New Day!

Claire Stewart Boyer.

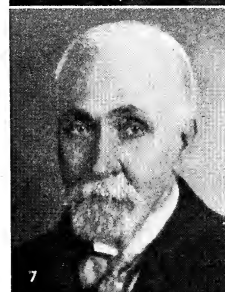
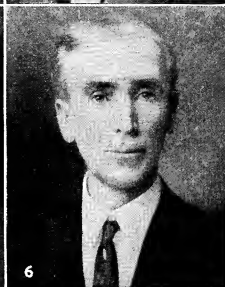
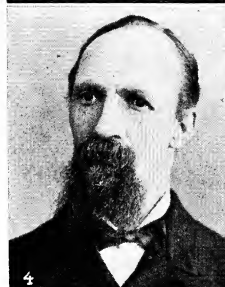
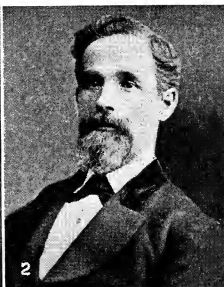
# *A Desert Miracle*

By Kathryn Forbes Clyde

What marvels have been wrought in arid land  
Uncharted wilderness or fertile loam  
By sweating brow and weary calloused hand  
Building the precious structures men call—home!  
Courageous men, those western Pioneers  
With visions of achievement in their eyes,  
Beholding down the vista of the years  
White temple spires against the azured skies.  
Here on a chosen spot—a rolling plain  
Of grey-green sage and brooding mountain top  
They cleared the land and seeded it to grain  
And looked with longing toward the promised crop.  
They saw the earth push forth the greening wheat  
And thanked their God they should have bread to eat.

Before the prayer upon their lips had died  
There came a whirring, terrorizing sound  
Like hosts of Hell, a never ending tide  
Of creeping, crawling insects from the ground!  
Defenseless stood the waiting fields of grain  
Before the onslaught of the deadly foe,  
And tender wheat blades shivered but in vain  
As gormandizing reapers laid them low!  
Stout men of fortitude who would not yield  
To blazing sun or fear-stalked prairie night  
Fought valiantly to save the stricken field  
Their shoulders drooped, their cheeks grown ashen-white;  
Despairingly they lifted up their eyes  
In supplication toward the heedless skies:

"Where was the God for whom they gave their all  
To trudge a thousand miles of desert sand?  
Unmindful of their urgent, desperate call  
Why did He not stretch forth a saving hand?"  
When lo! Across the briney inland sea  
There rose a moving cloud of white-winged birds  
In answer to a heaven-directed plea  
They settled down upon the cricket hoards!  
For days the battle waged between the two,  
The legion of the black against the white  
Until at last the gulls, victorious, flew  
On alabaster wings into the night—  
Today in marble shaft and written word  
We pay our homage to a sacred bird!



Superintend-  
ents Tenth  
Ward Sun-  
day Shool

Dec. 14, 1870  
to  
July, 1940

# HIGH-LIGHTS OF THE TENTH WARD SUNDAY SCHOOL OF SALT LAKE CITY

The Tenth Ward Sunday School is eighty-one years old. It was organized in 1859. It is one of the oldest in the Church.

This Tenth Ward Sunday School has another distinction. It has had, in those eighty-one years, only eleven superintendents. The present superintendency—Arthur E. Strong, Arthur G. Taylor, and Hyrum M. Ipson—have been in office continuously for fifteen years. Can you beat that record? On another page of *The Instructor* is a picture of the eleven superintendents.

Besides the above mentioned items there are several others that are equally interesting.

One man—Robert B. Miller, now deceased—was in continuous service for thirty-five years. He first entered the School as a volunteer. Having no public duty to perform in his ward and desiring one, he went to his bishop and offered his services wherever needed. The bishop put him in the Sunday School, and there he remained for thirty-five years. "If ye have desires to serve God," was the counsel to Joseph Smith, Sr., in 1829, "ye are called to the work."

And then, in addition, the present Superintendency has met every Wednesday, with

one exception, for fifteen years. That would make seven hundred and seventy-nine sessions. The exception was when all three had a vacation (co-incidentally) during the same time. Also they have been absent from Sunday School only once, for the same reason. That is to say, only one Sunday School has been held in the Tenth Ward in fifteen years where one or more of the Superintendency was not in attendance. Is this a Sunday School record?

What was known as "the silent drill" originated in this ward. It was begun under William Taylor, father of Asst. Supt. Arthur Taylor.

The first superintendent of the Tenth Ward Sunday School served three years without any assistants. The reason for this is obscure.

That there should have been so few in charge of the School in these eighty-one years is all the more remarkable that there is an almost fifty per cent turn over in the membership of the ward.

All this information, with hundreds of other such items, has been assembled by Asst. Supt. Taylor, who is compiling the history of the School.

## SUPERINTENDENTS OF THE TENTH WARD SUNDAY SCHOOL

- (1) Benjamin Lang, December 14, 1870—August 6, 1872; (2) William Ostler, (3) George Badley, August 6, 1872—July 6, 1873;
- (4) James C. Woods, July 6, 1873—September 18, 1891; (5) Charles W. Simons, September 18, 1891—1906; (6) Samuel E. Baxter, 1906—October 27, 1907; (7) Joseph Keddington, October 27, 1907—August 24, 1913; (8) Erastus J. Milne, August 24, 1913—June 10, 1917; (9) Thomas B. Child, June 10, 1917—June, 1923; (10) Arthur H. Taylor, June, 1923—July 5, 1925—; (12) 1st Ass't. Arthur G. Taylor, July 5, 1925—; (13) 2nd Ass't. Hyrum M. Ipson, September, 1925 to date.

## MORMON AND THE "SMALL PLATES" OF NEPHI

Questions having been asked us involving the title page of the *Book of Mormon*, the manuscript history lost by Martin Harris, and the use of the "small plates" of Nephi, we are answering these queries in *The Instructor*, rather than merely sending separate answers to each questioner.

When Nephi, following the divine counsel to keep a record of his people, decided to write such a record, he made a set of "large plates", on which to make it. The understanding was that his literary successors should continue the history of the nation, presumably on these, or other, "large plates." And this was done. We do not know how many historians took part in the work during the thousand years of the Lehiite nation. Mormon, it would seem, was the last of these historians.

Now, Mormon, while writing the concluding chapters of this long narrative, thought it would be a good idea to make an abridgment of the history of his people. No doubt he was directed in this thought by the Holy Spirit. This work he accomplished. As soon as he had completed it, he turned it over to his son, Moroni. Moroni, after accepting the work, made some additions of his own, including an abridgment of the Jaredite history (now known as the "Book of Ether").

All this was on metallic leaves, called golden plates, each of which was about seven by six inches, and about the thickness of ordinary tin.

While, however, Nephi the First was making his larger history of the nation, the idea occurred to him that he should make another history of his people, a history that would contain more religion than the other. So he made a set of small plates for the purpose. No doubt, he, too, was inspired to do this. It does not seem to have been the intention that this religious history should run the full length of the national life. Hence, when Nephi died, only a few of his literary successors set down anything on these "small plates." They were therefore soon full.

When Mormon ran upon these "small plates" he read them, and, being particularly pleased with their contents he included them with his abridgment handing all the plates to his son.

It was this complete story—Mormon's abridged history of the Lehiites, with Moroni's abridged history of the Jaredites, and the "small plates" of Nephi—that Moroni gave to Joseph Smith, fourteen centuries later, to be translated by him into English. Part of the entire book, however, was "sealed", so that the modern prophet did not read it.

On receiving this golden volume from Moroni, Joseph, with Martin Harris as his scribe, set to work on the translation. He began, of course, with Mormon's abridgment. When he had translated, and Martin had written, 116 pages of foolscap paper, Harris borrowed this manuscript, to show to his friends. He lost this manuscript, and since there was no carbon copy, Joseph Smith did not know what to do when he and Oliver Cowdery, on April 7, 1829, undertook the sacred task dropped so unceremoniously by Joseph and Martin. Ordinarily there would have been a re-translation of the part which had been rendered into English, but this, the Lord advised, was not to be done here. Instead, it was explained, the "small plates" of Nephi should be substituted, since this history covered the same period as the part of Mormon's abridgment which had been lost. This was done. When Joseph reached the point where he had left off, he continued with that abridgment. All this, of course, was done in accordance with instructions which the Prophet had received from the Lord, most likely through the Urim and Thummim.

The title page of the present English translation of the Nephite Record, the Prophet tells us, is the same as that on the gold plates—that is, the abridgment by Mormon. It is not the wording of any modern. Obviously it was written with the idea in mind of serving as the title page of the abridgment, which was wholly the work of the prophet Mormon. There was no particular need of altering that title when other matter was included—the "small plates" of Nephi and the abridgment of Jaredite history by Moroni. As a matter of fact, this is often done nowadays.

It is hoped that this brief explanation will serve to clear up any confusion of thought on this question, which may have arisen in the minds of the Gospel Doctrine class.

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Mormon's Abridgment

116 pp. MS.

Small Plates of Nephi



## CHILDREN'S FRIENDSHIPS

Mary Starck Kerr

"I wish we could move from this neighborhood," said Mrs. Welborn. "Benny brings home dirty little youngsters to play with him, and he learns bad manners from them, and when I criticize them, he defends them hotly."

"I'd send them home," said Mrs. Multer, "and punish him if he brought them back again."

"What would you do, Mrs. Williams?" asked Mrs. Welborn, turning to an older neighbor who was with them. "Did you ever have a problem of this kind?"

"What mother does not, if she lives in a congested neighborhood like this?" Mrs. Williams answered. "And it makes a good deal of difference to the character of the child, whether such problems are solved in the best way. One of my friends did as Mrs. Multer suggested; she broke up some undesirable friendships in childhood, but her boy did not learn from that experience how to choose friends, and in later life, made a mistake in his marriage in consequence."

"What did you do?" asked Mrs. Multer.

"Not liking dirty children as companions for my boy, Tommy, at first I sent them home to wash, but discovering that often the results were quite unsatisfactory, I then provided a wash basin, soap, water and towels for them. Tommy always washed first to prevent any embarrassment."

"Then, the manners and even the morals of some of the children were far from desirable, but I did not criticize the children for that. Instead, when I talked to Tommy about them, I commended some good quality I had found in one of them—and told Tommy to watch

out for evidences of traits worth copying. I pointed out, however, that many of these boys had not had a chance to learn some of the things we knew, and we ought to help them find out how to think and act better in certain respects than they were then doing."

"And how did Tommy like that?" asked Mrs. Welborn.

"He responded to the idea in a fine spirit and tried not only to keep from imitating their undesirable habits, but to help them to form better ones. With some of them, this method was successful, and those who did not improve before long dropped out of the circle, or were dropped by Tommy and the other boys."

"As for Tommy himself, it made him more discriminating. Besides this, he had formed the unpleasant habit of whining when he could not do or have what he wished. None of these little fellows did that. I called Tommy's attention to this in a friendly way. He watched them when they were disappointed, and although some of them displayed other faults there was no whining. After that the unpleasant tone was less often heard from Tommy, and soon it ceased altogether."

"I can see how that was a better way," said Mrs. Multer.

"Yes," said Mrs. Welborn. "Thank you, Mrs. Williams, I will try your method. It will avoid the danger of breaking down the habit of loyalty in friendship, and it will show Benny how to be a helpful friend. At the same time it will give him experience in distinguishing between good and bad qualities in himself and others, and that will help him in forming his friendships wisely all his life."

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### THE GREATEST WORK

He built a house; time laid it in the dust;  
He wrote a book, its title now forgot;  
He ruled a city, but his name is not  
On any table graven, or where rust  
Can gather from disuse, or marble bust.  
He took a child from out a wretched cot,  
Who on the state dishonor might have brought,  
And reared him to the Christian's hope and trust.  
The boy, to manhood grown, became a light  
To many souls, and preached for human need  
The wondrous love of the Omnipotent.  
The work has multiplied like stars at night  
When darkness deepens; every noble deed  
Lasts longer than a granite monument.

—Author Unknown.



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## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### ANNOUNCEMENT BY THE FIRST PRESIDENCY

At the last April Conference the First Presidency announced that the Auxiliary Associations were reconsidering their whole field, to see what might be done by them to meet so far as possible, the unusual needs of the times, as well as more clearly to define their fields of activity, to cut out duplications and overlapping, and to eliminate the increasing waste in effort, time, and funds.

The First Presidency are now able to announce that the Auxiliaries have taken the first step in this direction by providing for

the incorporation into the curriculum of the Sunday Schools the work which has been heretofore done at the weekly Genealogical meetings, the work in the Sunday Schools to include all ages. This consolidation will do away with the weekly Genealogical meetings. It has been brought about through the hearty cooperation of the authorities of the Sunday School and of the Genealogical Society.

(See leading article this issue for further details.)

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## THE SUNDAY SCHOOL: A LATTER-DAY SAINT WINNER

By Elder Thomas L. Martin

Sunday School activity is very pleasant religious work. Children come to Sunday School looking their best, dressed in their best, and carrying with them a smiling friendly attitude that does so much to remove from the atmosphere those influences that are distracting or depressing in their nature. The teachers, who mean so much to the children, are there, too, on Sunday morning, ready to greet them with that same friendly, helpful, attitude. The superintendency, in turn, drawn away for the time being from their daily tasks, meet both teacher and children and together take part in that forty-five minute

worship service program, which does much to give one that spiritual help one needs. After this fine religious experience, this same group takes part in a class period where the Gospel of Jesus Christ is thoroughly explained.

Does one realize how fine this experience is? Is it possible to create a finer one and one half hour period of the week where a man can enjoy so much of the Christ-like spirit, characteristic of the Sunday Schools of the Church? So seldom can one in this social complex of ours pull away from the crowd and in quiet contemplation give thought to

the way one is going, and how much one needs to be in harmony with God's desires. Human life is so organized that it cannot make progress, and it cannot develop the finer attitudes of life without these contemplative periods. When man does take this time out and does have these religious experiences, he becomes more like what God intended he should be. Children, youths, adults, fathers, mothers, sons, and daughters, come together and experience these joys. The Sunday School with its possibilities is indeed a winner.

For centuries man has been working for an ideal state. He finds so much strife in this world — selfishness, intrigue, carelessness, propaganda, and war. These disturb him, and he oftentimes wonders what the end will be. If he has been fortunate enough to accept the Latter-day Saint way of life, he has found an answer. Interested in his children, the Church has provided him and his family an opportunity to enjoy the spirit and gain the answer he seeks in this troubled world. He, too, finds intellectual satisfaction and comfort that comes from Sunday School work. He and his children learn what it means to be a Latter-day Saint. They develop faith in God, His Son Jesus Christ, and the plan of salvation, restored to the earth through the Prophet Joseph Smith. They repeat this Sunday School experience Sunday after Sunday and develop a determination to contribute their time and ability to the furtherance of God's work upon the earth. He and his family gain in their souls that gentleness, meekness, humility, unselfishness, and service so essential to a Latter-day Saint life.

In this world of strife, where can one find as many of life's satisfactions as one can find in Sunday School activities? Surely the Latter-day Saint Sunday School is a winner.

### HIGH TRIBUTE TO THE INSTRUCTOR

Dear Supt. Pyper:

Not long ago I thought I would read *The Instructor* through from cover to cover. I was astonished at the number and variety of the subjects treated. Since then I have made it a practice to go through every issue. I find that doing so is very helpful to me in my department, as it broadens my outlook and enables me to see what and how material is presented and adapted in other departments.

John Henry Evans, Jr.  
Grant Stake Board Member

### THESE ALSO APPRECIATE THE INSTRUCTOR

(Unsolicited tributes culled from letters recently received)

As stake officers we wish to express our gratitude for *The Instructor*. It is a very effective tool to work with in putting over a lesson.

Ann Jenkins  
Idaho Falls, Idaho

I wish *The Instructor* great success in the future. It is a grand magazine and one which I find is hard to get along without.

Lucille Slater  
Idaho Falls, Idaho

I think *The Instructor* is a very valuable magazine and want to express my appreciation for the efforts you are putting forth to make this really serviceable to all teachers in our Sunday Schools.

H. L. Collard  
Idaho Falls, Idaho

I would like to have my *Instructor* as soon as possible as I am a teacher in our Sunday School, and find *The Instructor* indispensable in preparing my lessons.

Mrs. Eleanor Ihnen  
348 Hoover St.  
Coolinga, Calif.  
Goldsboro, N. C.

I thank you so much for your fine cooperation and may the Lord continue to bless all who are engaged in this wonderful work. We surely appreciate and use *The Instructor* in our Sunday School.

Mrs. Bertha Z. Dale  
R. R. 1, Box 7  
Cambridge City, Ind.

We have quite a hard time getting the money together for the *Instructors* as the exchange value of our money differs quite a lot but we do need *The Instructor* and thank you for it and we really appreciate the fine helps you give us in *The Instructor*.

E. L. McClellan  
Colonia Juarez, Chih., Mexico

I am a Missionary laboring here in the Redwood District of the California Mission and it was not until I came here to Santa Rosa that I realized the value of *The Instructor* as an agent in conducting the Sunday School Services.

Elder Mark C. Child  
238 8th St.  
Santa Rosa, Calif.

*The Instructor* is needed here in our Sunday School. It is a great help in preparing the lessons by our teachers engaged in such a glorious work. We enjoy *The Instructor* and it seems to have a growing fascination to all who have the privilege to use it.

Elder Wright  
Willows, Calif.

I am in hopes that we'll be able to sell many more of these *Instructors* in this District in the near future. There is nothing as valuable to the success of the Sunday School as is *The Instructor*, and we are in hopes that all the Organizations will get them one.

Jerald G. Rowan  
Box 216

I am sick in bed but I just had to write to you and order my *Instructor*. I am a teacher in the Sunday School and it is impossible for me to get my lessons without the aid of *The Instructor*. Much luck and success in connection with *The Instructor*.

Mrs. Mary R. Behre  
Box 240  
Charleston, S. C.

I am a Gospel Doctrine teacher in our new branch and I attribute any success I've had in all my 18 years in Sunday School work to following closely *The Instructor*.

Mrs. Flossie Caldwell  
702 W. Olive  
Monrovia, Calif.

While doing Missionary work in Dodge City, Kansas, I was a teacher of the adult class there and I certainly received instructions from *The Instructor* in the planning of the lessons. There is certainly a need for more *Instructors* throughout the Sunday Schools here in Kansas.

H. Fredrick Johnson  
Dodge City, Kansas

I would like to express my appreciation of the wonderful *Instructor*. This magazine surely fulfils the name which it bears. I know you will be blessed for your wonderful work.

Elder Tom H. Doxey  
Hanapepe, Kauai, T. of H.

It's all right to dress well, but remember the creases in your pants are of less importance than the creases in your forehead.

—The Valve World.

## LIFT YOUR HEART

By Weston N. Nordgren

It's easy, when the battle's on  
And bitter is your lot,  
To come before the Heavenly Throne  
And offer up your thought.  
It's easy, when you're lone and sad,  
To search for God, above;  
And seek His true companionship  
And everlasting love.

But when you are rejoicing  
Over things you have achieved,  
And grandly, proudly viewing  
All the blessings you've received:  
It's harder, then, to bow your head  
And offer thanks to One—  
And give to Him the glory for  
The things you feel you've done.

It's hard to strip your coat of pride  
From off an humbled soul  
And kneel before the Throne of Grace  
While you in riches roll.  
Yet there's a way, if you would live  
And walk within the Light—  
Just lift your heart to God above  
Throughout the day and night.

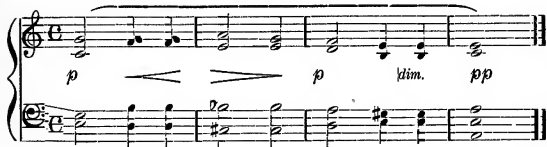
When you arise, give thanks to Him  
For power to behold  
The day again. At noon thank Him  
For life—real wealth untold.  
And then, at night, for rest and peace—  
For all that you possess:  
For lands, and liberty; for love;  
And night's calm perfectness.

And add a prayer each time you breathe,  
Your thanks for other things  
That lift you from a sordid life  
And make you rich as kings—  
Be thankful for the Gospel Light  
That throws its rays serene  
Upon your life; your Priesthood, too;  
Your wife—home's gracious queen.

And don't forget, if children too  
Adorn your home on earth,  
To thank your Father for these gifts—  
His spirits, in re-birth.  
And so, to bed, while angels watch;  
And be you rich, or poor,  
Your Father will be mindful of  
Your faith, forevermore.

## PRELUDE

WILLY RESKE

*Very dignified*

## SACRAMENT GEM FOR OCTOBER, 1940

(Deseret Sunday School Songs, No. 73, Stanza 3)

O happy hour! communion sweet!  
 When children, friends and teachers meet,  
 And in remembrance of His grace,  
 Unite in sweetest songs of praise.

## POSTLUDE



## PARABLE OF THE GLORIES

Three men entered a palace one day, in which there were beautiful pictures; sublime music was being played; and the air was redolent with the fragrance of flowers.

The first man was destitute of the sense of smell and sight. He found only one pleasure—the delight of listening to the music. The second man was deaf. His enjoyment was twofold—the enlivenment of the fragrance of flowers, and the thrill of fine pictures. The third man had a perfect sense of smell, sight and hearing. He found a fullness of joy. He was enlivened by the fragrance of the flowers, charmed by the beauty of the pictures, and moved to ecstasy by the sublime music.

It is a simple story. And yet it gives some concrete idea of the glories of the present and future. It is not so much in the splendor of our surroundings or what we have, that we find our joy, but rather in the power to enjoy. This power will constitute our glory in the future. This idea is suggested by the text: "Your glory shall be that glory with which your bodies are quickened."—Nephi Jensen



# SECRETARIES



Albert Hamer Reiser, General Secretary

## KEEPING UP-TO-DATE

Keeping up-to-date is the one purpose a secretary should have, if he hopes to enjoy his work.

Nothing makes the job so unpleasant as being behind the times, late, snowed under. It is the business of the secretary to be before handed, that is, to have the information which his reports and records can give always fresh, ready and available.

The right role of the secretary is to be an explorer or advance scout, out in front getting the facts and publishing them to the responsible officers who are moving the main body forward.

Sunday School secretaries can thus serve their executives by keeping them reminded of what is ahead. Alert secretaries, by reason of their records, reports and statistics, can prepare the superintendency for "the summer slump", for the increased attendance of special days and favorable seasons, for the problems associated with Stake Conference, for the impairment of tardiness, and of a sub-standard program.

Any secretary with a sheet of quadrangle paper can illustrate any of these conditions graphically for his superintendency. One line or vertical bar on the quadrangle paper may represent the normal attendance. Another line or bar, average attendance during the summer months.

Let a vertical or horizontal bar represent

the attendance Sunday by Sunday. Shade that portion of the bar which represents the percentage of persons tardy and you have an at-a-glance representation which delivers a message quicker than columns of figures can.

Reporting conditions like this presupposes the possession by the secretary of information in reports and records. Such information is kept available only by secretaries who keep their work up-to-date.

How to keep your work up-to-date? Write up and complete the minutes of every session within an hour after the close of the session. This means having well-kept, up-to-date rolls marked properly every Sunday.

Compile the monthly report, column by column, week by week, rather than to leave the whole report to be compiled at the end of the month.

All of this work requires the co-operation of other officers and teachers. In large schools, one secretary cannot do all this alone. A secretary should have as many assistants as the work requires. When you need help or better cooperation from teachers, apply to your superintendency.

The secretary must be a person of prompt action with the do-it-now habit to keep up-to-date. Only then will he enjoy his work, render commendable service, earn the respect of his associates and form habits which will increase his chances of success and notable achievement.



# LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

## WHAT BOOKS HAVE YOU ON HAND?

Now that summer is at its height it would be a good time for you librarians to take stock of what books, pamphlets, and other reading material, not to mention pictures, you have on hand, with a view to making an estimate of what you will continue increasingly to need.

First of all, you ought to have in your

library a complete set of the Standard Church Works—the Bible, the *Book of Mormon*, the *Doctrine and Covenants*, and the *Pearl of Great Price*. Check! This is first-hand material that is needed in every department of the Sunday School. Added to this should be supplementary works, such as the *History of the Church* (documentary), in seven volumes. Some schools have only volume I, but

they should also get the others, if humanly possible. This is first-hand matter, too. Finally, there are about seventeen volumes in what is known as *The Faith Promoting Series*, an old publication. This, too, is first-hand material. Maybe you could collect a set in your ward among its families.

Then, secondly, you should have some books on teaching. There are two of these which teachers without special training in the art of teaching cannot well get along without. These are Dr. Wahlquist's book, *Teaching as the Direction of Activities* and the pamphlet based on this work, *A Study Guide to Teaching a Sunday School Class*. Two others published by the General Board

which you may have on hand were written by Dr. Howard R. Driggs and Dr. Adam S. Bennion.

Finally, not to mention too many, would it not be a good idea to gather up the Manuals (or Quarterlies of past years) and put a set on your shelves? As the years pass these will prove more and more valuable as source-material for the teachers or helps in the presentation of class material. Also, do you have bound copies of *The Instructor*? If not, can you get some, and for how many years back? It would not be a too difficult feat for you yourself to know the contents of these, so as to increase your usefulness to the teachers.

### "MORMONISM AND EDUCATION"

Such is the title of a small volume, just published by Dr. M. Lynn Bennion, a member of the General Board of Education. It gives not only the history of Mormonism's educational experiences, but also the development of the Mormon ideal, with the effect of the Mormon practice of this ideal. Its three hundred pages are packed with facts about our theory of education.

The work has an interesting foreword by Fletcher Harper Swift, of the University of California, where Dr. Bennion was graduated. "The spiritual currents emanating from the life and teachings of Smith, guided and organized by the administrative genius of Brigham Young, eventuated in one of the most notable and successful theocratic states ever created. Like the Israelites of old, the leaders and prophets of this new theocracy recognized from the beginning that the realization of their goals must be attained through the establishment, not only of a unique ecclesiastical, but a unique economic and educational system. They accepted the doctrines that 'The Glory of God is Intelligence,' and 'It is impossible for a man to be saved in ignorance.'"

Perhaps the most illuminating chapter in

the book is "Chapter V—Modern Trends Evidenced in the Philosophy and Leadership of the Mormon Pioneers," from which we take the following:

"Brigham Young lacked the training and the time to mature his philosophy of education. He did, however, invariably measure its value in terms of its power to make men useful to themselves and others. He stressed practical education not because he opposed the classical [which Dr. Bennion shows has shifted its value since President Young's time], but because formal studies monopolized the curriculum and needed no champion."

There follows this a number of quotations, to prove the statement.

In this instructive chapter are given short biographical sketches of Brigham Young, Karl G. Maeser, George A. Smith, with their educational background and their educational ideas.

Published by the Church Department of Education, to which Dr. Bennion belongs, this book should be widely useful, as it deserves to be. The style is imple, clear, and understandable by the lay as well as the technical reader, and presents the most complete account on the subject yet published.

"If all the children could be kept under the influence of the Sunday School, and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish. May your labor of love in teaching God to the children be fraught with the most glorious results through their salvation and their work in His cause in the years to come."



# UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

Theme for 1940:

## THE PARABLES OF OUR SAVIOR

### IX. The Sheep and the Goats. Matthew XXV:31-40.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

#### Procedure:

1. The beautiful passage should be read aloud by some one especially well prepared.

2. The speaker should make the most of his opportunity. Obviously, it would take hours to exhaust the suggestions contained in the passage. A few thoughts should be isolated for elaboration. What distinguishes the sheep from the goats? Contrast Matthew XXV:35-36 and Matthew XXV:42-43. The keynote: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Verse 40). Harold Bell Wright elaborated this thought into his book, *That Printer of Udel's*. Is Sunday School teaching a Christian act? Note the wording, "For I was an hungred, and ye gave me meat: I was thirsty and ye gave me drink: I was a

stranger, and ye took me in." Do these expressions include teaching. Explain.

President Heber J. Grant once said, "Not he who merely succeeds in making a fortune, and in so doing blunts the natural affections of his heart, and chases therefrom the love of his fellows can be said to be truly successful; but he who so lives that those who know him best shall love him most; and that God, who knows not only his deeds, but also the inmost sentiments of his heart, shall love him; of such a one only—notwithstanding he may die in poverty—can it be said indeed and of a truth, he should be crowned with the wreath of success."

Harrison R. Merrill's "Dusk on the Desert" includes this beautiful poem:

"Tonight, not one alone am I but three—  
The Lad I was, the Man I am, and he  
Who looks adown the coming future years  
And wonders at my sloth. His hopes and fears

Shall goad me to the manly game

Of adding to the honor of my name.

I'm fate to him—that chap that's I, grown old.

No matter how much stocks and lands and gold

I save for him, he can't buy back a single day

On which I built a pattern for his way.

\* \* \*

I, in turn, am product of that Boy

Who rarely thought of After Selves. His joy

Was in the present. He might have saved me woe

Had he but thought, the ways that I must go

Are his. He marked them all for me

And I must follow—and so must he—

My Future Self—Unless I save him!"

The above excerpts may be included in the explanatory talk.

Sing No. 20, "O Thou Rock of Our Salvation."

Time limit, twenty minutes.

#### Departmental Session:

How many teachers will participate to-day? Were assignments made well in advance? Will some material be distributed? Some suggestions given regarding methodology? Some doubtful points discussed by those especially appointed to the task. Are the departmental sessions paying dividends?

# CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the September Union Meetings and to be practiced in the Sunday Schools during the month of October:

No. 55, "The Iron Rod".

No. 102, "We Thank Thee, O God, For a Prophet".

## Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

## CHURCH HYMN SINGING PROJECT

The congregational song for the month of August, in the teaching of which the services of Sunday School choristers and organists are solicited, is "The Happy Day Has Rolled On" (*Latter-day Saint Hymns*, No. 13.) The words are by Philo Dibble and the music is by Brother Ebenezer Beesley. There is a majestic sweep to the words and music of this song, which can be accentuated if we help our congregations to sing it with two slow, broad beats, rather than four beats in each measure. Note that the time signature is 2/2, not 4/4. When sung with four beats in each measure a somewhat wooden effect is produced which eliminates the natural majesty of this song.

During the month of September we are to assist the General Church Music Committee in the teaching of "Great God, To Thee My Evening Song" (*Latter-day Saint Hymns*, No. 345.) The words were written by M. M. Steel, and the musical setting is by Edward P. Kimball. This is a dignified hymn, very well suited to congregational use, but which to date has been but little used. Be sure to let the words dictate the dynamics and the breathing places of this hymn.

## THE IRON ROD

The opportunity better to learn and to sing this song, should be appreciated by all who have studied and who have learned to love the *Book of Mormon*. Brother Townsend has been very successful in weaving the idea that holding to "the word of God will safely guide us through" into poetry that is very singable. And Brother William Clayson, who set six hymns by Brother Townsend to music, has provided a pleasing musical setting for this poetry. For background

material concerning the author we are again referred to pages 109-113 of our basic text, the *Stories of Latter-day Saint Hymns* by Superintendent Pyper, and for information regarding the composer to pages 115-116 of the same text. It is especially interesting to note that it was working in the Sunday School that brought these two men together and gave us many valuable songs for our organization and for the Church.

It would be well to encourage our Sunday School membership to sing the verses of this song as if we were narrating a story, and then to put conviction and enthusiasm into the singing of the chorus, so that the song might truly reflect our feelings concerning the living of the Gospel.

## WE THANK THEE, O GOD, FOR A PROPHET

This is one of the exclusively Latter-day Saint hymns most frequently sung in our meetings. Any information regarding its origin, or the persons who contributed words and music for it, should be welcomed by our congregations. We should guard particularly against erroneous thought held by many that this song merely expresses thanks for the fact that we have had prophets given to us to guide us. That idea simply happens to be the one expressed in the first line of this hymn. On the other hand, if all three verses are carefully pondered, it will be noted that it gives rather complete thanks for the goodness of God to us in numerous ways, and that it expresses the confidence we have in our Heavenly Father, that he will never forsake us in our eternal progress. Taken all in all, it breathes as much as any song we have the very essence and spirit of Mormonism.

Read about the intensely interesting experiences of Brother William Fowler, from whose pen we received the words (pages 46-47 in our text,) and about the adaptation of a tune by an English Mrs. Norton to the purposes of these words. You will find it extremely fascinating to discover who this distinguished "Mrs. Norton" was, and to read about her varied experiences on pages 48-51 of Superintendent Pyper's *Stories of Latter-day Saint Hymns*. Your singing congregation will be glad to know these things also.

# KEEP THE LIGHT THAT GOD HAS KINDLED

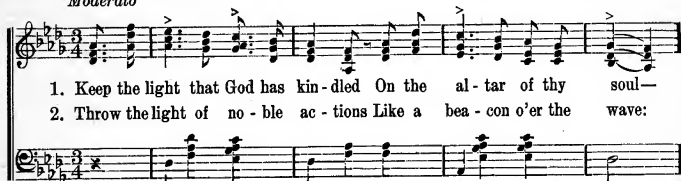
## LADIES' TRIO

Orson F. Whitney

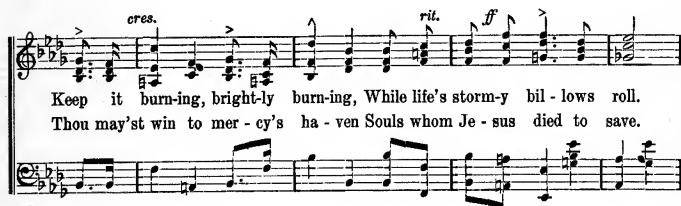
Evan Stephens

Arr. by Nelle L. Macdonald

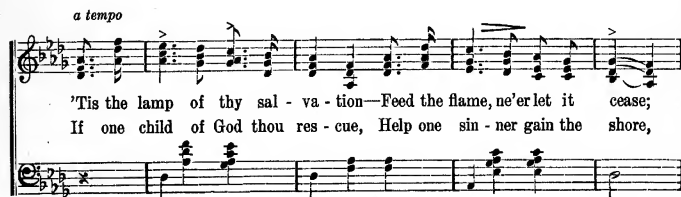
*Moderato*



1. Keep the light that God has kin-dled On the al-tar of thy soul—  
2. Throw the light of no-ble ac-tions Like a bea-con o'er the wave:



Keep it burn-ing, bright-ly burn-ing, While life's storm-y bil-lows roll.  
Thou may'st win to mer-cy's ha-ven Souls whom Je-sus died to save.



'Tis the lamp of thy sal-va-tion—Feed the flame, ne'er let it cease;  
If one child of God thou res-cue, Help one sin-ner gain the shore,



And 'twill guide thee thro' the tem-pest To the port of end-less peace.  
Great shall be their joy, their glo-ry, In the glad for-ev-er-more.

# THE MISSIONS

General Board Committee: James L. Barker, Chairman; T. Albert Hooper, Charles J. Ross-  
Junius R. Tribe, Don B. Colton, Alfred C. Rees



LATTER-DAY SAINT SUNDAY SCHOOL AT SUN VALLEY, IDAHO  
The "Branch" was organized 3 months ago and has already approximately 200 members.  
A. S. Aland is Branch President.



SUNDAY SCHOOL OF HANAPEPE, KAUAI, TERRITORY OF HAWAII

# GOSPEL DOCTRINE

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING  
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,  
Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerrit de Jong, William M. McKay.

## LESSONS FOR OCTOBER, 1940

### Note to Teachers:

The lessons for this month are somewhat different from those of the preceding month in that they concern some items of belief rather than external conditions to bind the adherents of the Faith together. There is, for instance, the law of moral conduct, with the idea of religious leadership and the age of the gospel. Thus may be tied together the interests of the growing membership of the new Church. A common belief is one of the most powerful means of bringing about union in any group, large or small.

## THE LAW OF MORAL CONDUCT

### Lesson 35. For Sunday, October 6, 1940

#### Objective:

*The moral law of the gospel is as binding on man today as it has ever been in history.*

It should be made clear exactly what is included in the moral law. Our moral law comes to us from religion. Most of the items in the ancient law are repeated in our dispensation, probably because it might otherwise be thought that the Mosaic law did not apply nowadays.

There is a noticeable laxity in the observance of the moral law in our generation. Consequently Latter-day Saints, who are in almost constant contact with this non-observance of it, must have need to brace themselves as never before against this tendency. These matters should not be dodged, but faced resolutely in the class. Point out the dangers specifically in this respect.

#### Readings:

The Manual, lesson 35, together with the outline to be given presently here; sections 42:18-29, 37:69, and verses 78 to 93, of the *Doctrine and Covenants*, with the citations made in the lesson Manual. This forms the basis of the present lesson.

Then there is the citation made to the *Pearl of Great Price*, specifically the Book of Moses, which gives us the origin of the moral law under consideration. The teacher will also find the Commentary helpful, a new edition of which has been issued.

### Outline of Material:

- I. An Impressive Manifestation:
  - a. Occasion and circumstances of revelation
  - b. Moral law of Moses binding
- II. The Law as a Whole:
  - a. General nature of the law
  - b. Divine origin of the law
  - c. Need for the law today
  - d. General terms of the law
  - e. Necessity of working out the details
- III. Items in the Law:
  - a. Theft
  - b. Lying
  - c. Adultery
  - d. Evil speaking
  - e. Murder in various forms
  - f. Sexual sins of different kinds
- IV. The Law of Discipline:
  - a. Necessity for this
  - b. Warning against pride, etc.
  - c. The quality of sympathy
  - d. Faith and the miraculous
- V. The Law Concerning Transgression:
  - a. The law itself
  - b. Details of the rule

### Helps in Teaching:

In the matter of war and the misuse of drugs and other kindred evils, care should be exercised against making sweeping generalizations.

War is a great evil, but those who bring on war will undoubtedly be held responsible for much of the evil. Aggressive wars are to be condemned. The evil of drugs for the sake of monetary gain, in which youth are corrupted, such as tobacco, alcohol, and opium, is not to be palliated because of their curative value when rightly used. It is the baneful side that is to be condemned. There is no excuse in a civilized country for the corruption of manhood and womanhood through the sale of these articles for the purpose of monetary gain, such as is done today on such a large scale.

Who is the more responsible for the evils mentioned—those who profit from them or the general public who allow them? What do you think of H. G. Wells's idea that men in every nation should band together and not allow themselves to be drafted for war—a

war strike, so to speak? Could a united front on the part of the Christian churches in the world prevent war? What are the evil effects of tobacco and liquor advertisements on billboards, in newspaper and magazine, and on the radio? Can this be stopped, and if so, how? What can you do individually in the campaign against these evils?

#### Lesson Enrichment:

"It is only by obedience to the laws of God, that men can rise above the petty weaknesses of morality and exercise that breadth of affection, that charity of love, that should actuate the hearts and the motives of the children of men. It requires no special courage on the part of men to swim with the currents of the world. When a man makes up his mind to forsake the world and its follies and sins and identify himself with God's people, it takes courage, manhood, independence of character, superior intelligence, and a determination that is not common among men."—Joseph F. Smith.

### WHO SHALL RECEIVE REVELATIONS FOR THE CHURCH?

Lesson 36. For Sunday, October 13, 1940

#### Objective:

*In order not to be led astray in the Church, one should know that there is only one man at a time who is entitled to receive revelations for the membership of that organization, the President of the Church.*

All down the years since the organization of the Church there have arisen men to mislead the Church with "revelations" which they have claimed to receive. But there does not need to be any misapprehension on the part of anyone on this point.

#### Readings:

The Manual, lesson 36; *Doctrine and Covenants*, section 43; *History of the Church* (documentary), Vol. I, p. 154, also the same work, Vol. IV., pp. 471-481; *Teachings of Joseph Smith*, pp. 201-15; *Gospel Doctrine*, Smith, see Index.

#### Outline of Material:

- I. The Law of Growth:
  - a. Occasion of the Prophet's revelations
  - b. No plethora of laws
  - c. Importance of this idea
- II. The Question:
  - a. Occasion of this revelation (section 43)
  - b. Prophet's inquiry
  - c. Answer to his inquiry

#### III. Details of the Answer

- a. Joseph to receive commandments for Church
- b. Provision after his death
- c. Women in the Church

#### IV. Significance of this Law:

- a. Lack of understanding of this law
- b. Position of the Twelve Apostles
- c. Their authority derived from same source
- d. Same order as in ancient Church

#### V. Voices of Warning:

- a. On sanctification
- b. On heeding the right voice

#### Helps in Presentation:

Discuss briefly the nature of the Church organization, from the lowest office in it to the highest. What would happen in any organization if anyone might give instructions intended for the whole body? Who in the Church has the right to receive revelations for the Church? What about revelations for our personal guidance or for the guidance of the family? What does the scripture mean which says that the testimony of Jesus is the spirit of prophecy? By what power do men prophesy? By what power receive a testimony of the gospel?

This lesson lends itself to the question and answer method after the matter has been fully presented to the class by the teacher or members of the class.

Why was it that the Prophet did not receive all the revelations for his guidance and the guidance of the Church within a short period instead of within fourteen years? State in general how Joseph came to receive revelations? What can you say for the pedagogy of this method? Compare it with the method used by children in learning.

#### Lesson Enrichment:

"It has sometimes been sorrowful to see respected members of the Church, men who should know better, allow themselves to become the tools of seductive spirits. Such men seem, for the time at least, to lose sight of the fact that the Lord has established on earth the priesthood in its fulness; that he has instituted an order or government that is beyond the capacity, and that is superior to the wisdom and learning and understanding of man, unaided by the Spirit of God, to comprehend the beauties, powers, and character of the Holy Priesthood.

"They are led to believe that something is wrong, and the next thing that transpires, they find themselves believing that they are chosen to set things right. It is very unfortunate for a man to be taken in this snare; for be it understood by the Latter-day Saints

that as long as the servants of God are living pure lives, are honoring the Priesthood conferred upon them, and endeavoring to the best of their knowledge to magnify their offices and callings, to which they have been duly chosen by the voice of the people and the Priesthood and sanctioned by the approval of God, so long as the Lord has any communication to make to the children of men, or any instructions to impart to his Church, he will make such communications through the legally appointed channel of the priesthood; he will never go outside of it, as long at least, as the Church of Jesus Christ of Latter-day Saints exists in its present form on earth."—Joseph F. Smith, *Gospel Doctrine*, p. 50.

## THE EVERLASTING COVENANT OF THE GOSPEL

### Lesson 37. For Sunday, October 20, 1940

#### Objective:

*The gospel plan of life and salvation was designed in the pre-earth life and therefore holds for all the children of men—past, present, and to come.*

Who were present in that stage of life? Who formulated the plan? Did all the spirits have a voice in the adoption of the plan, do you suppose? Should this make any difference as to our willingness to accept it here? If so, what difference?

#### Readings:

The Manual, lesson 37, with the citations, which should be carefully read; *Doctrine and Covenants*, verses 1 to 15 of section 45; Alma 32:1-16; Book of Abraham, in the *Pearl of Great Price*, chapters 3, 4, and 5; *Commentary*, page 7; and as a special assignment, section 22 of the *Doctrine and Covenants*.

#### Outline of Material:

- I. A Light and a Standard:
  - a. Jesus' statement
  - b. Its value and character
  - c. The significant phrase
  - d. Other passages to the same effect
- II. A Pre-earth Plan of Life:
  - a. The pre-earth state
  - b. Items in the plan
  - c. Implication of the plan
  - d. Nature of the plan
  - e. The plan and the gospel
- III. A New and Everlasting Covenant:
  - a. Prior abrogation of the Covenant
  - b. New revelation necessary
  - c. What this new covenant is
  - d. Meaning of the word "covenant"

- e. Various dispensations (renewals) of past
- f. Sweep of this plan

#### Lesson Enrichment:

One could hardly imagine a lesson more interesting, more far-reaching, or more important than this view of the whole of life—life before this, life here and now, and life in the future. It answers the yearnings of people everywhere and in every age of the world for purpose in life.

"Many have tried to penetrate to the First Cause of all things; but it would be as easy for an ant to number the grains of sand on the earth. It is not for man, with his limited intelligence, to grasp eternity in his comprehension. There is an eternity of life, from which we were composed by the wisdom and skill of superior Beings. It would be as easy for a gnat to trace the history of man back to his origin as for man to fathom the First Cause of all things, lift the veil of eternity, and reveal the mysteries that have been sought after by philosophers from the beginning.

"What, then, should be the calling and duty of the children of men? Instead of inquiring after the origin of Gods—instead of trying to explore the depths of eternities that have been, that are, and that will be, instead of endeavoring to discover the boundaries of boundless space, let them seek to know the object of their present existence, and how to apply, in the most profitable manner for their mutual good and salvation, the intelligence they possess. Let them seek to know and thoroughly understand things within their reach, and to make themselves well acquainted with the object of their being here, by diligently seeking unto a super-power for information and by careful study of the best books."—Brigham Young, *Discourses*, p. 38.

"Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under his feet, and the last enemy was death."—Joseph Smith, *Teachings*, p. 297.

## GOSPEL DOCTRINE FOR UNION MEETING

If the stake worker in this department wishes to consider in the next Union Meeting the most important of these lessons, he

will probably take the last one considered here, on the Everlasting Covenant.

As in previous Union Meeting lessons, it is suggested that this lesson may be distributed among certain teachers, or given entire by some one person, or developed in the group of teachers through the question-and-answer method.

The following questions may prove helpful: Which is the more likely to be the better life here below—one that is planned or one that is haphazard? Just why do you hold your opinion? Can the life of a group—a nation, for instance—be planned? If so, by whom and under what circumstances? How about planning a world life? By whom only could such a plan be formulated?

That there is such a plan we are assured in the Scriptures, ancient and modern. How has this plan been revealed to man? Enum-

erate the various dispensations of God to man on the earth. Has each of these dispensations had this plan of life and salvation? Or has it had only a part of this plan? What about our own dispensation as compared with other dispensations? Why is this last dispensation called the "dispensation of the fulness of time"? Can you name any truths unknown to former dispensations that have been revealed to us?

If salvation, as explained by Joseph Smith, means the overcoming of all our enemies, here and hereafter, then what part, if any, has scientific research and application had in salvation here? Tell about the work of Pasteur, of Edison, Steinmetz, and others in the field of conquering enemies.

This lesson, to be properly presented, requires, as you see, that the teacher reach out into various departments of human endeavor; not merely into a small field of religion.

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## THE COVER PICTURE

(Joseph Smith Reads the Bible by Candlelight)

The Prophet's mother, who ought to know, tells us that her son was not what is known as a great reader, or lover of books. "He seemed," she says, "much less inclined to the perusal of books than any of the rest of the children, but far more to meditation and deep study."

It would be only natural, however, for him to read the Bible, since both his father and his mother were frequent readers of that volume and since at least once a day, usually before breakfast or supper, it was read aloud by the head of the house. Says Joseph's brother, William: "We always had family prayers. I well remember father used to carry his spectacles in his vest pocket, and when us boys saw him feel for his 'specs', we know that was a signal to get ready for prayer, and if we did not notice it, mother would say, 'William,' or whoever was the negligent one, 'get ready for prayer.' After the prayer we had a song." It was on such occasions that the Bible was read.

Joseph, the mother also tells us, was a "quiet boy," not given to quarreling or fighting.

Prior to the First Vision Mother Smith

"spent much time reading the Bible and praying." That is what she says herself. It was out of the Bible, as we know, that Joseph got that passage from James, about seeking wisdom from God, who would not upbraid.

To be sure, the young man, before his first great religious experience, may not have been a great reader of the Bible. There is no evidence that he was. But it is highly probable that between the year 1820, when he got that experience, and the year 1827, when he received the golden Book from Moroni, that he studied the Scriptures much. The very form of the Nephite Record—the "sacred style"—came from his perusal of the Bible. This could result only from a great familiarity with the Bible. And then, too, Joseph Smith was perhaps more familiar than any other modern man with the contents and the language of the Good Book. It is doubtful whether all this came from his study of it after, say, the organization of the Church. It must have had at least its beginnings in the years before then. But whenever he read the Bible, he read it by candlelight, for the simple reason that there was not during his entire life, any other kind of light.



# MISSIONARY TRAINING



## COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age  
General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett,  
Carl F. Eyring

### LESSONS FOR OCTOBER

#### LATTER-DAY REVELATION

##### Lesson 32. For October 6, 1940

###### Texts:

*Articles of Faith*, Talmage, pp. 302-313;  
*The Restored Church*, Berrett, pp. 131-132;  
*The Seventy's Course in Theology* (first year book), Roberts, pp. 191-211; *Doctrine and Covenants* (as referred to in outline.)

###### Objective:

To bring students to sense the need, value, and eternal reality of revelation.

###### Suggested Material Outline:

- I. Nature and necessity of revelation
  - a. Much knowledge is obtained from others
    1. From parents, neighbors and teachers
    2. From books and newspapers
    3. From God or His messengers (knowledge obtained in this manner is called revelation)
  - b. Methods by which God reveals knowledge unto man
    1. By vision (Doc. and Cov., Sec. 76 an example)
    2. By Urim and Thummim (example Doc. and Cov., Sec. 14-19)
    3. By direct word of God or angels (example Doc. and Cov., Sec. 13, 110)
    4. By inspiration (bulk of Doc. and Cov.)
    5. By spiritual confirmation (example—testimony through the Holy Ghost. See Doc. and Cov., Sec. 9:7-9.)

Note: A testimony that Jesus is the Christ cannot be had without confirmation of one's faith by the Holy Ghost. The Apostle Paul said, "No man can say that Jesus is the Christ except by the Holy Ghost".

The Prophet Joseph Smith said that "no man can receive the Holy Ghost

without receiving a revelation". This is the most common form of revelation in the Church and is enjoyed continually by thousands of the Church members and may be enjoyed by all if they keep the commandments of God.

###### II. The *Doctrine and Covenants* or Book of Modern Latter-day revelation

- a. Place of this book in the Church
- b. How and when adopted by the Church
- c. Sample revelations:
  1. The Moral law (Section 42)
  2. Word of Wisdom (section 89)
  3. Great Spiritual truths (section 93: 1-40)
  4. Tithing (119)
  5. Moral government (121:34-46)
  6. Poetic utterances (84:89-102; 76L:6)

###### III. The Value of Revelation

- a. As a guide in making our decisions in life
- b. As confirming our course of action or our beliefs
- c. As the only means of gaining knowledge of God, and his eternal plan of salvation for his children

###### Suggested Method Outline:

I. Introduce the lesson period by inviting discussion on questions such as the following: Is it natural for man to gain knowledge from more experienced individuals? Illustrate.

Is it logical then for man to gain knowledge from the most intelligent being of all—God?

II. Have a student make a 5 minute presentation of the subject, "How God reveals knowledge unto man". At the close of this talk outline on the board with the students' aid, the methods by which God reveals knowledge unto man. Ask for examples of each. Where the students cannot think of an example, supply one for them.

III. Have a student previously assigned, briefly relate the story of how the *Doctrine and Covenants* came to be compiled and accepted as scripture.

IV. Read to the class, with expression, a few of the choice passages of the *Doctrine*

and Covenants. (Do not read whole section for this purpose) Students might be assigned to do these readings.

Discuss the value of revelation (a) to the individual, (b) to the Church, (c) to all mankind.

V. Discuss the following:

How would you justify new revelation in the light of Revelations 22:18-19? See Articles of Faith, page 305)

How do you account for the fact the revelations to the Prophet Joseph were given in response to a desire on his part to know? Give instances. Who is entitled to receive revelations today for the Church? Justify this.

#### Assignments:

See the following lesson for suggested assignments which should be made at this time.

### PERSONAL IMMORTALITY

#### Lesson 33. For October 13, 1940

##### Texts:

*Doc. and Cov. 93:21-37; Book of Abraham, 3:16-28; Joseph Smith, The Prophet-Teacher, Roberts, pp. 50-66; The Truths We Live By, Hudson, pp. 119-161.*

##### Objective:

To bring students to realize the immortality and worth of the human soul.

##### Suggested Material Outline:

- I. The Pre-earth existence of man
  - a. Evidences of a pre-earth life
    1. Analogy drawn from eternal nature of the elements
    2. Limitation of science in this field
    3. Revelation from God
  - b. Joseph Smith's contributions to a knowledge of pre-earth life
    1. Christ, before the world was (Book of Moses 3:4-7; 4:1-4)
    2. Varying degrees of intelligence before world was. (Book of Abraham 3:11-28)
  - c. Nature of the pre-earth life
- II. Postmortal existence of man
  - Evidence of a post-mortal existence
    1. The reappearance of individuals who once lived upon the earth
    2. Reason demands that in the economy of nature personality shall survive.
    3. Revelation (other than visions)
- III. The value of personal immortality contrasted with immortality of the germ plasm and immortality of the social

group as advocated by certain Christians

##### Suggested Method Outline:

- I. Have students give talks on the following:
  - a. The pre-earth existence of man
  - b. Contributions of Joseph Smith to an understanding of pre-earth life
  - c. Evidences of a post-mortal existence
  - d. The "germ plasm" theory of immortality
  - e. The "social group" theory of immortality
- II. Induce group discussion by asking such questions as the following:
  - a. Aside from revelation what evidence is there of a pre-earth life?
  - b. Why is science limited in its quest for knowledge concerning pre-earth or post-earth life?
  - c. How does belief in immortality affect the actions of people during earth life?
  - d. How does knowledge (a testimony) of a post-earth life affect the lives of individuals here?
  - e. How can we gain actual knowledge that we will live again? (See I Corinthians 12:3; 2:9-11)
- III. Summarize on the blackboard the truths concerning immortality upon which the class can agree.

##### Assignments:

Study carefully the following lesson and make some individual assignments at this time, so that the presentation of the subject will be a success.

### RESURRECTION OF THE BODY

#### Lesson 34. For October 20, 1940

##### Texts:

*Articles of Faith, pages 375-394; Sunday Night Talks, Talmage, pages 357-368.*

##### Objective:

To bring students to a faith in the reality of the resurrection.

##### Suggested Material Outline:

- I. Man powerless to regain his lost body unaided
  - a. This power God guarded from the beginning
  - b. Reasons for denying this power unto Man (See *Book of Mormon, Alma 42:2-6*)

- II. Jesus, the Christ given power to lay down his body and power to take it again.
- III. The resurrection of all men
  - a. Universality of the resurrection
  - b. Times of resurrection
    1. The first resurrection  
(The resurrection of the just)
    2. The last resurrection  
(The resurrection of the unjust)
  - c. The spirit world a place of waiting and preparation for the resurrection
  - d. The judgment of resurrected beings
    1. The glories that await those who can abide them
    2. The second death for those who have continued through the spirit world in a state of rebellion
- IV. Latter-day Evidences of the Resurrection
  - a. Appearance of resurrected beings
    1. To Joseph Smith
    2. To others
  - b. Testimony of the *Book of Mormon*
  - c. Testimony of the *Doctrine and Covenants* (Sec. 76:22-24)

#### Suggested Method Outline:

I. This subject lends itself well to a cottage meeting program. Assign a number of students to conduct such a meeting and invite all class members to attend. Start the meeting with one verse of the song, "I Know That My Redeemer Lives", and a prayer. Five students might give 3 to 5 minute talks on the following:

1. Man is powerless to regain his body after death without aid.
2. Jesus, the Christ, has been given power over death.
3. The resurrection of all men is assured.
4. The spirit world and the final judgment.
5. L. D. S. contributions to an understanding of the resurrection.

After the short talks members of the class should be encouraged to ask questions concerning the subject of the resurrection. The teacher may come to the aid of those conducting the meeting when necessary to avoid leaving wrong impressions but should keep in the background as much as possible. In preparing for this class hour the instructor should carefully go over the subject with those students who are asked to conduct the cottage meeting.

#### Assignments:

Prepare for the next lesson now. Suggested assignment will be found in the Instructor outline.

## MAN AND HIS PHYSICAL ENVIRONMENT

### Lesson 35. For October 27, 1940

#### Texts:

*Gospel Doctrine*, Smith, pp. 427-443; *Articles of Faith*, Talmage, pp. 375-381; *Discourses of Brigham Young*, pp. 133-146. *In Search of Truth*, Widtsoe, pp. 7-66; *The Enduring Quest*, Overstreet, Part I; *The Mysterious Universe*, Jeans; *The Limitations of Science*, Sullivan.

#### Objective:

To bring students to sense the relationship between man's physical environment and his growth toward salvation.

#### Suggested Material Outline:

- I. Union of spirit and physical body necessary to a fulness of joy. (D. and C.)
  - a. Man is given a body that he might have joy (II Nephi 2:25)
  - b. Man commanded to "subdue the earth", that is, harness its forces for the good of man
- II. Joy in the body requires a knowledge of physical as well as spiritual laws
  - a. The reliability of the laws of nature
  - b. Necessity of complying with physical law
- III. How man learns to use his physical environment
  - a. By personal experience
  - b. By scientific study
  - c. By education (instruction)
  - d. By inspiration
- IV. The Physical environment planned for our resurrected bodies
  - a. The earth to be the future home of those obtaining celestial glory
  - b. The earth to be regenerated for that purpose. (That is the earth will be changed into an environment necessary to a fulness of joy possible when spirit and body are reunited at the resurrection.)

#### Suggested Method Outline:

- I. Place an outline on the blackboard to guide a discussion of this subject. This will enable students to see the relationship between the various phases of this subject.
- II. Have four short talks given on the four large divisions of the material. These must be assigned at least one week ahead.

III. Initiate group discussion by asking such questions as the following:

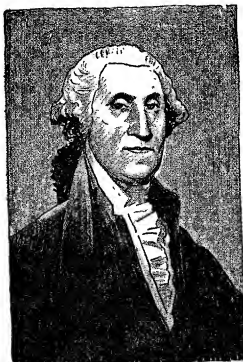
- Why is a material body necessary to a fulness of joy?
- Even with a body can joy be had in disobedience to physical laws?
- Does Joseph Smith's statement, "Man can be saved no faster than he gains knowledge" apply to physical as well as spiritual laws?

- Do scientific discoveries aid in the salvation of man?
- Why do resurrected beings need an earth on which to dwell?

IV. Summarize the information gleaned by special reports and by class discussion.

#### Assignments:

Study Lesson 36 at this time and make preparations for student participation.



-R. O. BERG-

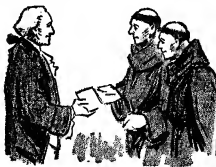
Religious News Service

## ONE OF GEORGE WASHINGTON'S

**FIRST ORDERS** TO HIS SOLDIERS  
WHEN HE ASSUMED COMMAND OF  
THE **COLONIAL ARMY** WAS  
"TO PROTECT AND SUPPORT THE  
UNDISTURBED ENJOYMENTS OF  
THE **RIGHTS OF CONSCIENCE** IN  
RELIGIOUS MATTERS WITH YOUR  
UTMOST INFLUENCE AND  
AUTHORITY."

WASHINGTON WAS ONE  
OF THE FIRST AMERICANS  
TO FOSTER **GOODWILL**  
AMONG ALL FAITHS.

WHEN THE ALGUSTINIAN  
FATHERS CAMPAIGNED FOR FUNDS  
TO BUILD THE CHURCH OF  
ST. AUGUSTINE IN PHILADELPHIA  
IN 1796, WASHINGTON WAS  
ONE OF THE PROMINENT  
PROTESTANT SUBSCRIBERS.



THE 1928 TWO-CENT STAMP  
REPRESENTING GEORGE WASHINGTON  
AT PRAYER AT VALLEY FORGE IS  
THE **ONLY STAMP** EVER ISSUED BY  
THE UNITED STATES GOVERNMENT  
SHOWING A MAN IN THE ACT OF  
PRAYER.



# GOSPEL MESSAGES



## COURSE C—FAITH AS A FOUNDATION FOR LIVING

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman  
Lynn S. Richards, Earl J. Glade

### LESSONS FOR OCTOBER, 1940

#### RELIGIOUS AND TEMPORAL GOVERNMENT

##### Lesson 32. For October 6, 1940

#### Text:

Sunday School Lessons (Manual), No. 32.

#### Objective:

To show that the Church, while it must from necessity remain separate from the State, supports the latter in its functions and has a very positive, though indirect, part to play in its development.

#### References for Further Reading:

Talmage, *Articles of Faith*, Lecture 23; Bennion, *Citizenship*, 28, 108; Matthews, *Jesus on Social Institutions*; Talmage, *Vitality of Mormonism*, 189-192.

The following outline will assist the teacher in developing the thesis that religion has a very positive function in relation to temporal government.

- I. Definition and History. (Adapted from Bennion, *Citizenship*.) "The Church is the result of a union of faith in spiritual values with an organization for the purpose of realizing those values." Similarly the state is the result of a union between certain social and political ideals with an organization intended to realize them. Originally conquest of one people by another required, not only change in allegiance to State but also in religious worship. Gradually the Church and State became separated, "the Church becoming internationalized and denationalized neither dominating nor being dominated by the civil authority."
- II. Jesus on Religion and the State: The following excerpts from "Jesus on Social Institutions," by Matthews, are worthy of careful consideration.  
"He (Jesus) was endeavoring to inculcate attitudes in the individual soul rather than organize a new state or to urge political reform. . . .

"A Christian cannot isolate himself from his social relations. A Christian father cannot act as if he were without

a family. A Christian citizen cannot act as if there were no citizenship. The motives and attitudes which he derives from his experience as a Christian must be formative in his political life just as in all other social gatherings. . . .

"To seek to persuade a government to outlaw war and to substitute arbitration . . . is clearly an application of the attitude of love in national affairs. . . . But it is a different thing to say that a Christian should not engage in a specific war. A man cannot arbitrarily disassociate himself from his civic relations. The nation itself has duties which he shares."

"But the idealism of no nation will rise above the spirit of its people. It is just here that there appears the significance of the Christian Church as the institution pledged to the ideals and attitudes of Jesus. Whatever its weaknesses and mistakes, organized Christianity has always held before the eyes of humanity the picture of one who sought to benefit others at the expense of his own life. As this attitude becomes socialized it is not difficult to see it reappearing in various institutions of life. The last to be directly affected is the state but even here the development of a sense of justice is traceable. It is to this development that we must look for the abolition of war. But war will not cease until these economic conditions from which it springs have themselves come under the censorship of the Christian attitude. It is as idle to think of stopping war while men are warlike and nations are acquisitive as it is to think of stopping pain while a man is diseased."

- III. The Church has a positive program in relation to the State. Henry A. Wallace in *Statesmanship and Religion* suggests a close relationship between Church and State.

"True statesmanship and true religion, therefore, have much in common. . . . By religion I mean the forces which govern the attitudes of men in their in-

most hearts toward God and toward their fellowmen."

#### IV. Latter-day Saint Instruction:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore be subject to the powers that be, until he reigns whose right it is to reign. . . ."—*Doctrine and Covenants* 68:21-22.)

Read *Matt.* 22:15-21; *Titus* 3:1; and *Romans* 13:1-7.

#### Questions:

1. Explain why Church and State must necessarily be separate.
2. In what way did Jesus seek to affect the development of the State?
3. Under what conditions would one's religion require use of force even though Jesus taught the doctrine of love and non-resistance?
4. What positive program does the Church have in relation to the State?

### APPLICATION OF RELIGIOUS IDEALS

#### Lesson 33. For October 13, 1940

#### Text:

Sunday School Lessons (Manual), No. 33.

#### Objective:

To show that religion is of value only through practical application of its ideals and that Mormonism challenges its membership to expression of its ideals through its various agencies of service.

#### References:

Talmage, *Articles of Faith*, Lecture 24; Widtsoe, *Discourses of Brigham Young* pages 12-26.

- I. The vitality of any religion lies in the active expression of its highest ideals. Unless these find expression through noble living they are already dead. Unless the Church, as an institution, contributes directly to the well being of its membership, and beyond, all its cherished principles and doctrines will never save it.
- II. Mormonism is practical:  
The L. D. S. Church has been accused of being materialistic because of its emphasis upon temporal things of life. But we live in a material world and are subject to material needs. To ignore the physical welfare of its membership, while pointing the way to heaven, would be to ignore those things

to which Jesus devoted most of His time. His was a religion to make men happy here. Brigham Young put it this way: "If we wish to enjoy the spirit of Zion we must live for it. Our religion is not merely theory; it is a practical religion to bring present enjoyment to every heart." (*Discourses of Brigham Young*, 18.) As examples of Mormon avenues for practical application of its teachings consider: Missionary service, Relief program, tithing disbursements, fast offerings, health program, recreational and educational programs.

#### III. Demonstrate religion through living:

The following quotation from Harry Emerson Fosdick is worthy of reflection: "We defend religion too much. Vital religion, like good music, needs no defense but rendition. Wrangling controversy in support of religion is precisely as if the members of an orchestra should beat folks over the head with their violins to prove that music is beautiful. But such procedure is no way to prove that music is beautiful. Play it."

#### IV. Illustrations:

Consider the parable of the Good Samaritan (*Luke* 10:30) under this objective: "It isn't how much we know about the Gospel that counts but how much of it we are willing to put into practice."

A nobleman of the middle ages nursed a spirit of revenge for an offense a year old. His opportunity came when he had the news that his enemy would pass by his castle with few men. Confiding his plans for revenge to his priest, the latter sought to dissuade him. Failing, he led the nobleman into the chapel asking him to repeat after him the words of the Lord's Prayer. They proceeded line by line until the Priest said, "Forgive us our trespasses as we forgive those who trespass against us." Silence was followed by a repetition of the words of the Priest. "I cannot repeat those words," cried the nobleman, "for to ask God to forgive, as I am about to forgive, is to ask His vengeance upon me." "Either then," said the Priest, "you must give up your mission of revenge or give up saying the Lord's Prayer forever."

See the story of the precious ring in *Improvement Era* for February, 1932, in the Article entitled, "Saving or Demonstrating Your Religion, Which?" See also poem on ideals in Gospel Mes-

sages lesson for August 2, 1936. (*Instructor.*)

### References:

I John 4:20 and James 1:27.

How vital is Mormonism in your life? Upon what does its degree of vitality, for you personally, depend? Study the Parable of the Sower, (*Matt. 13:18*) for a key to your answer.

## THE LORD'S DAY

Lesson 34. For October 20, 1940

### Text:

Sunday School Lessons (Manual), No. 34.

### Objective:

*To show that the Lord's Day has rich benefits in store for those who observe it in keeping with the divine purpose.*

### References:

Talmage, *Jesus the Christ*, 203-215; Smith, *Gospel Doctrine*, 300-310; *Discourses of Brigham Young*, 254-257.

The following outline will aid the teacher in developing the objective of the lesson.

#### I. Purpose of the Sabbath Day.

##### a. Physical and mental rest.

An interval of rest, coming periodically to relieve the strain of physical and mental labor, is of vital importance to human welfare. Imagine together with your students, a life without the Sabbath coming to relieve the weekly grind; no looking forward to a "day-off"—no beginning all over again after a sort of let up which came to relieve a tired mind and body! No wonder God found Israel, and later Christendom, receptive to His divine command to rest after six days of labor.

##### b. Spiritual development.

Man is more than physical and mental. His spiritual self which links him with God and the finest in life is submerged in the daily grind of making a living in a world of material competition. Yet man's keenest joy is spiritual, the joy which comes when his soul responds to the beautiful in thought, music, art, fellowship and worship. The purpose of the Sabbath is to release the spirit, giving it ascendancy periodically over all things material. While the physical body rests the spiritual reaches out to feed upon the idealism, inspiration, and comfort inherent in genuine worship of God.

II. Danger of losing sight of the purpose: God ordains, or man may devise for himself, certain helps in his worship. Forms, ceremonies, and rituals are employed to that end. The Sabbath day is set apart as a means of satisfying the needs of worship. But sometimes these helps assume such importance that religion becomes a matter of complying with ritual and "keeping the Sabbath" as though this were an end in itself. This was the case among the Jews at the time of Jesus. The Sabbath Day had become, for them, not a day of rest and worship, but a burden. (See Talmage, *Jesus the Christ*, page 215.)

III. The Sabbath made for man: Jesus recognized the burden of the Jewish Sabbath and sought to restore its original purpose. The Sabbath was an institution intended to benefit man, but man had so cluttered it up with requirements and restrictions that it neither contributed to his physical nor to his spiritual welfare. When He said, "The Sabbath was made for man and not man for the Sabbath," He simply affirmed the fact that man, and his welfare, is always more important than any institution he may establish to promote his welfare. The test of the value of the Sabbath day is—Does it contribute to man's physical and spiritual well being?

IV. Keeping the purpose in view. The vitality of your religion may be weakened or strengthened in the degree to which you utilize the Sabbath according to its divine purpose. Having moved thus far toward your lesson objective, the following questions may serve to illustrate what type of Sunday activity most nearly conforms to the purpose of the Sabbath thereby assuring the greatest benefits to the individual.

How does Sunday Baseball contribute toward, or detract from the purpose of the Sabbath day? Reading? Moving pictures? Church attendance? Visiting? Hiking? (Do not forget, in answering, that rest is only a part of the benefit offered by the Sabbath day, and that its greatest potential blessing to man is spiritual development.)

Your "date" leads to a show on Sunday. Is it contributing to, or detracting from, the blessings which could come to you from the Sabbath day?

## OPEN SUNDAY

Sunday, October 27, 1940

# OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age  
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;  
Thomas L. Martin and Wendell J. Ashton

## THE TEN COMMANDMENTS ("THE LIGHT THAT HAS NOT FAILED.")

Lesson 35. For Sunday, October 6, 1940

### Text:

*The Old Testament Sunday School Manual*, Lesson 35.

### Objective:

To build an interest in the Ten Commandments, that we may appreciate them for what they are and be stimulated to make the best use of our opportunity to study them in the forthcoming lessons.

### References:

The lessons for the remaining quarter of the year's work all deal with the Ten Commandments. There are certain reference books which will prove very helpful and instructive to the teachers during the period of teaching these lessons.

1. Washburn: *The Story of the Old Testament*.

Chapters 33 to 53 deal entirely with the life of Moses and the Ten Commandments. This can be found in nearly every locality throughout the Church. Every teacher should use it in supplementing these lessons.

2. Henderson: *The Ten Commandments in a Modern Social Setting*.

This is a most excellent treatise on the real modern value of the Ten Commandments, and every teacher ought to make a special effort to secure one of these booklets. It was the *M Men Manual* of the M. I. A. course of study for 1936-37, and there should be quite a number in each community.

Genesis 37 to Exodus 20. No teacher should attempt these lessons without having read these chapters which give the story of conditions in Israel, the reason for the giving of the Ten Commandments.

### The Ten Commandments in Rhyme:

Thou no God shalt have but me,  
Before no idol bow the knee.  
Take not the name of God in vain,  
Nor dare the Sabbath day profane;  
Give to thy parents honor due,  
Take heed that thou no murder do.  
Abstain from words and deeds unclean.

Steal not, for thou of God art seen.  
Tell not a willful lie, nor love it;  
What is thy neighbor's do not covet.

### Suggestions:

1. Either the teacher or someone else ought to give a summary of the moral and religious conditions among the Israelites which made the giving of the Ten Commandments a necessity. A review of the life of Moses and the circumstances of the giving of the Commandments should be given. These reports or reviews can most profitably be given before the *Manuals* are passed out for the lesson to be read.

2. The list of Commandments should be placed on the classroom blackboard, and sufficient time should be taken for the class members to memorize these laws.

3. Determine which of the Commandments designate man's duty to God, and which outline man's duty to his fellowmen.

4. Jesus summarized the Ten Commandments in these famous statements:

"Thou shalt love the Lord, thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And then to take care of those who had no self-respect and might not honor the rights of neighbors, He added a new law: "A new commandment I give unto you, that you love one another, as I have loved you."

### Some Problems for Discussion:

1. Why are the Ten Commandments so highly regarded by man?

2. What is the purpose of law?

3. What conditions made the Ten Commandments necessary?

4. If ancient conditions made the laws necessary of what value are they today?

5. Can you think of any revision or amendment that might wisely be made to any of the Ten Commandments?

6. In your estimation, how well are the Ten Commandments observed in the world today?

7. Are the Ten Commandments a set of



requirements to please God or to benefit man? Explain.

8. Can you think of any modern laws which do not have their roots in one of the Ten Commandments.

9. Why can the Ten Commandments be called the "Rulebook for Life?"

10. Without further study what is the meaning of each commandment?

11. A recent newspaper article reported an interview with a government employee stationed at a lonely outpost. When asked what he did with his time he replied, "I'm studying a course of law and reading the Bible." "Why the Bible?" he was asked. He then said, "I'm studying to be a lawyer, and the Bible is the foundation and basis of all modern law."

12. Discuss: "The Commandments compel us to live better and happier." "The Commandments invite us to live better and happier."

## LOYALTY TO THE UMPIRE IN THE GREAT GAME OF LIFE

Lesson 36. For Sunday, October 13, 1940

### Text:

*The Old Testament Sunday School Manual*, Lesson 36.

### Objective:

To learn and know the meaning of the first and second Commandments that we might appreciate the fact that they are just as modern now in application as when they were given to Moses.

### Enrichment Material:

1. "The Ten Commandments are eternal principles. The application of the law may change from time to time, but not the eternal principle. Of the first Commandment you might say, "Nobody believes in a host of gods today, so that law is obsolete," but when we talk like that we are considering only the application and not the principle.

The first Commandment, in every situation in life says to keep your conscience clear. Listen to the wee small voice which is in every one and which says on every question of morals—"This is right, this is wrong. Be strong to do right. Do wrong only at your peril! Folks who are conscientious; who would not knowingly do the wrong thing are applying the principle of the first Commandment. Every one knows to a certain degree when they have done wrong; he knows from personal experience that right doing brings happiness, and that wrong doing brings un-

happiness. When he is tempted to do something mean and ugly if he pauses and 'listens' something tells him to do right. But if a person lets his selfishness, or his greed or his temper (all other gods) have their way, then the first Commandment is broken, and the person who habitually drowns out conscience and listens to his baser self has placed other gods before Jehovah."—from *Little Leads to the Great Game of Life*.

2. The President of the Argentine Republic told Roger Babson his conviction as to why South America was so far behind North America. He said, "I have come to this conclusion. South America was settled by the Spanish who came in search of gold, but North America was settled by the Pilgrim Fathers who went in search of God." What a difference it makes where people look to God above all other interests.

3. "The first Commandment is not for God; it is for man. Its purpose was not to elevate man."—Henderson.

4. "The second Commandment means to keep God at the heart of things. Deep within us all is an urge for recognition. We desire placement and it is a legitimate urge, for wisely directed and controlled, it produces leadership in all the realms of life—but when we shortcut real worthwhile accomplishment in some worthy line, in order to get into the public eye, and play up to the herd, and adopt as our secret slogan, Popularity at any price, then we have set up a real idol and we worship it ardently."—Cheley.

5. Some of the other gods and idols which moderns worship are:

- The idol of "Cash".
- The idol of fashion.
- The god of Conformity.
- The idol of Self-Indulgence.
- The idol of War.
- The idol of Intolerance.

### Some Problems for Review and Discussion:

1. In what ways can we show our love for God?
2. List all the things you can think of which might be classed as modern gods.
3. Can you think of any benefit which could follow from worshipping non-existent gods? Why did the ancients worship them?
4. Why is it difficult for many people to love God?
5. How is it possible for a person to make God a reality to himself?
6. How do you account for the fact that the world has practically abandoned idolatry?
7. What aims do men strive to reach most often? How do these interests compare with "craven images"?

8. What kind of a God do we really believe in? Describe Him.

9. What is the meaning of worship?

10. What did Israel do when Moses was on Mt. Sinai receiving the Ten Commandments?

11. Discuss Jesus' statement: "Ye cannot serve God and mammon [wealth]."

## HOLD SACRED THAT WHICH IS SACRED

Lesson 37. For Sunday, October 20, 1940

### Text:

*The Old Testament Sunday School Manual*, Lesson 37.

### Objective:

*To learn the eternal principle revealed by the third Commandment that we might have greater respect for this law of life and resolve to live according to the principle of the law.*

### Enrichment Material:

1. "This is the law of reverence. Reverence in a person is one of the surest signs of strength and fine character; irreverence one of the surest signs of shallow weakness and superficiality. The boy or girl who stops to jeer at sacred things at once brands himself or herself as 'cheap', and one of the most deplorable aspects of modern life, with all its new freedom for all, is the tendency to be cheap and to belittle all sacred things: God, home, marriage, womanhood, sobriety, character. On every hand is a vast lot of cheap folks, singing cheap, smart songs, cracking vulgar, off-color jokes, and dragging the sacred traditions of the human family in the mud. Could there be anything any more disgusting? We need to develop a new sense of reverence."—Cheley.

2. "This is the Commandment of common decency. \* \* \* One of the commonest irreverences among young people is profanity—taking the name of God in vain. In some strange way boys get the idea that it proves them men to grotesquely decorate their conversation with a shocking lot of profanity. They hear older men do it (largely because their vocabulary is too limited to make it possible for them to express themselves forcibly), so they imitate to attract attention, and to convince folks that a *man* is present and expressing himself, not a mere lad. But as a matter of fact, profanity is often used by poor talkers to fill in blanks in their conversation when their brains are missing fire. 'By

the aid of profanity, a boy with a one-candle-power brain can talk steadily for a long time' says Bob Burdett, and George Washington it was who always insisted that 'The foolish and wicked practice of profane cursing and swearing is a vice, so mean and low, that every person of sense and character detests it.'"—Quoted.

3. "You perhaps know the story of the girl in the mountain Sunday School, who was asked by the teacher to tell all she knew about God. She replied that she didn't know very much but that she had heard two fishermen talking something *awful* about Him, a few days before. Contrast this with the ancient idea where God's name was too sacred to ever be written down and only mentioned reverently, in hushed tones."—Quoted.

"God knows I'm not the thing I should be,

Nor am I even the thing I could be  
But, twenty times, I rather would be  
An atheist clean  
Than under gospel colors hid be  
Just for a screen."—Robert Burns.

### Some Problems to Discuss:

1. What does it mean to take God's name in vain?

2. In what environment is profanity found? Where isn't it found? Compare the two.

3. What good if any can be accomplished by the use of profanity?

4. "As a man thinks, so says he; as a man believes so does he." Do you agree? What about vulgarity and profanity?

5. What's the difference between slang and profanity?

6. Where does slang end and swearing begin?

7. Someone has said that "slang" is the next door neighbor to profanity. Do you agree?

8. When you use slang, do you do so gracefully or just because it's the easiest way to talk, and thus reveals your ignorance.

9. Do slang and profanity ever become so habitual that it cannot be stopped?

10. Give examples of ways other than profanity by which the Lord's name is taken in vain.

11. A recent painting pictured a devout gentleman just coming out of a church with a Bible in his hand. Inside he had reverently used the name of God; outside he turned away from a starving woman and a child who asked for help. Had he used the name of God in vain?

# GOD'S LAW FOR KEEPING PROPER BALANCE IN LIFE

Lesson 38. For Sunday, October 27, 1940

## Text:

*The Old Testament Sunday School Manual, Lesson 38.*

## Objective:

*To learn the purpose and meaning of the fourth Commandment, that we might have the foundation necessary in order to build intelligent plans for our activities on the Sabbath Day.*

## Something to Think About:

1. "A Sabbath well spent  
Brings a week of content,  
And joy for the care of tomorrow;  
But a Sabbath profaned,  
Whatever be gained,  
Is the sure fore-runner of sorrow."  
—Quoted.

2. A few years ago an experiment was reported in the *Reader's Digest*. In one of America's largest factories, the employees were required twice each day to stop work, lie down on sofas and completely relax (of course, not all employees stopped at the same time.) The result was greater output and fewer accidents. Wouldn't a general observance of the Sabbath Day accomplish the same thing for our fast-moving world?

3. The Lord has specified three things for proper Sabbath Day observance: (1) Rest, (2) Worship, and (3) Doing Good. Why ask what to do? Evaluate your proposed activity according to a harmonious balance of these three standards?

4. Many people will be surprised to learn that the fourth Commandment requires that "six days thou shalt labor and do all thy work." This means getting the planned work done. We must plan carefully and work diligently in order to be able to observe the Sabbath.

5. "Religion is as necessary to man's well

being as is food. For the common good of man, religion should be fostered in all men. To foster the religious feeling in mankind is the purpose of the Sabbath Day. The Sabbath Day and what it connotes is the greatest institution ever set up by or for man. It is probably responsible for the best progress the human family has made."—Quoted.

6. "Sunday observance was never the arbitrary rule of an unreasonable God demanding certain things for Himself, but a plan to insure man a chance to cultivate and stimulate the best growth of his better self. It involves the fundamental law of rest. Even great machines have to be rested or they wreck themselves to pieces by the ceaseless grind."—Cheley.

## Some Problems to Discuss:

1. What is the primary purpose of the Sabbath Day?
2. What secondary purposes may be served by the Sabbath Day?
3. Whom is the Sabbath Day for? How is this indicated by the wording of the commandment?
4. The Pharisees developed a fanaticism regarding Sabbath Day worship. What were some of the rules they developed?
5. What did Jesus teach about Sabbath Day worship?
6. Outline some things which would be sensible activities for the Sabbath Day.
7. What do federal and state laws in the U. S. indicate with reference to the Sabbath Day?
8. What are the arguments for and objections to Sunday recreation?
9. Can "big business" keep the Sabbath Day holy?
10. Why do many people grumble about "keeping the Sabbath Day holy?"
11. Is "Sunday" the same as "the Sabbath"?
12. Are the Ten Commandments or any of God's laws for the purpose of taking away man's freedom?

## THE BOOK OF MORMON A POWERFUL MISSIONARY

(Lesson Enrichment for Book of Mormon Department)

I went to a school for ministers, because I wanted to preach the gospel, but I did not stay there long enough to catch their contagion. I loved the teachings of the gospel of Jesus Christ, and so I did not agree with their doctrines.

Fortunately, about this time I ran upon a

copy of the *Book of Mormon*. In this I found the Church that I had been looking for for years. I knew that the other churches had no authority to do anything. And so, as soon as I had read the *Book of Mormon*, I said to myself, "Joseph Smith has restored the authority on this earth that I was looking for."

I said to my landlady, "Where is this Church?" I went out and found it, and so here I am a Latter-day Saint.

Nicholas Philagias,  
St. Paul, Minnesota.

# BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.  
General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,  
Wallace F. Bennett and Marion G. Merkley

## LESSONS FOR OCTOBER, 1940

### CONCERT RECITATION (IV Nephi, 1:2)

“ \* \* \* In the thirty and sixth year, the people were all converted unto the lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.”

#### Suggestions for Two-and-One-Half-Minute Talks:

1. Use the material in Lesson 33, Chap. 5 of Helaman for this talk. Nephi and Lehi did some wonderful missionary work and accomplished some remarkable results. The power of God was manifestly with them and miracles were worked in their behalf and to the conversion of many people.
2. Use Chap. 6 of Helaman for your material for this talk. Emphasize the thought that the Nephites first had the gospel and were commanded to preach it to the Lamanites. In this chapter the Nephites have fallen away and the converted Lamanites send missionaries among them to teach them the gospel which they have forsaken.

### THE CITY OF NEPHIHAIH CAPTURED BY THE LAMANITES. ZARAHMELA RECAPTURED BY THE NEPHITES.

Lesson 31. For Sunday, October 6, 1940

#### Objective:

Only those who are united and loyal to their own cause can expect to resist the enemy be he physical or spiritual.

#### References:

Alma, 59-63; *Lesson Manual*, pp. 125-129; *A Voice from the Dust*, pp. 578-593; Reynolds, *Book of Mormon Chart*; Reynolds, *Dictionary of the Book of Mormon*.

#### Suggested Study Outline:

- I. Moroni wrote to Pahoran. Asked for help.
- II. Kept his army intact to repossess captured cities.

- a. Thought Helaman had received reinforcements
- b. Helaman not helped; Lamanites capture Nephiah
- III. Moroni sends second letter
  - a. Recites plight of armies
  - b. Demands speedy help
  - c. Threatens Pahoran unless help is forthcoming
- IV. Pahoran sends patriotic answer
  - a. Cites rebellion at home
  - b. Many would like to see their army defeated
  - c. Asks Moroni to bring his army home
    1. To chastise rebels
    2. To restore power of righteous leaders
- V. Zarahemla recaptured
  - a. Moroni marched to help Pahoran
  - b. Raised the Standard of Liberty
  - c. Many joined his forces
  - d. Joined Pahoran
  - e. Moroni and Pahoran take Zarahemla
  - f. Lamanites driven out
- VI. Moroni sends reinforcements to Helaman and Teancum
- VII. Moroni strengthens cities
  - a. Many cities recaptured
  - b. Lamanites driven out
  - c. Cities strengthened to resist attack

### ATTEMPTS MADE TO OVERTHROW THE GOVERNMENT. MANY MIGRATE NORTHWARD

Lesson 32. For Sunday, October 13, 1940

#### Objective:

A continual vigilance and a constant activity are necessary always to be able to resist evil.

#### References:

Helaman, Chaps. 1-4; *Lesson Manual*, pp. 129-132; *A Voice from the Dust*, pp. 597-611. Other reference books referred to in previous lessons.

#### Suggested Study Outline:

- I. Three of Pahoran's sons want to succeed him as Chief Judge

- a. Pahoran elected by people
  - b. His brother Paanchi stirred up rebellion; was executed
  - c. Pahoran slain by Paanchi's followers
  - d. Pacumeni elected Chief Judge
- II. Lamanites invade the land
- a. Nephites not united
  - b. Contention among leaders
  - c. Lamanites have easy victory
- III. Moronihah sends army to head them off in north
- a. Maintains his own army in south
  - b. Lamanites surrounded and defeated
  - c. Zarahemla recaptured
- IV. Helaman became Chief Judge
- a. An attempt made upon his life
  - b. His assailant slain
  - c. Contentions continued
- V. Many traveled to northward
- a. To escape contentions
  - b. To preserve their lives
  - c. Became expert builders with cement
  - d. They became very prosperous
- VI. The Nephites feared destruction
- a. Lamanites had become more numerous than Nephites
  - b. Nephites had become proud
  - c. Neglected their church duties
  - d. Lost their faith
  - e. Lost belief in revelation and prophecy
  - f. Discovered that they could not get help from God
  - g. Their unbelief had made them weak and fearful
- c. They preached with great power
  - d. Many Lamanites in Zarahemla joined the church
- II. Lamanites in Land; Nephi casts the missionaries into prison
- a. Missionaries encircled by fire
  - b. Lamanites who had come to slay them were frightened
  - c. Reassured by prisoners
  - d. A voice from heaven calls upon them to repent
  - e. Manifestations increased
  - f. Lamanites asked for explanation
  - g. They repented and called for mercy
  - h. Believers received a heavenly manifestation
- III. The converted Lamanites send missionaries to Nephites
- a. Nephites and Lamanites moved freely from one land to another
  - b. Band of robbers arose in power
  - c. Driven out by Lamanites
  - d. Succored by Nephites
- IV. Nephi prophesied
- a. Reminded his listeners of past history of people
  - b. Reprimanded them for their wickedness
  - c. Prophesied death of their judge
- V. Nephi charged with murder
- a. Judge found murdered as said by Nephi
  - b. Lamanites accuse men sent to see if Nephi spoke truth
  - c. Released by judges
  - d. Nephi accused of having an accomplice kill the judge
    - 1. He was cast into prison
    - 2. He named guilty man

### NEPHI AND LEHI PREACH THE GOSPEL. NEPHI, SON OF HELAMAN PROPHECIES.

Lesson 33. For Sunday, October 20, 1940

#### Objective:

*The Lord always does the utmost to keep His children in the proper attitude to be worthy of His blessings.*

#### References:

Helaman, Chaps. 5-9; *Lesson Manual*, pp. 132-136; *A Voice from the Dust*, pp. 611-635. All other books previously referred to.

#### Suggested Study Outline:

- I. Nephi and Lehi preach to Lamanites
  - a. Nephi relinquishes judge-ship to Cezoram
  - b. Nephi and Lehi go throughout land and preach

### OPEN SUNDAY

Sunday, October 27, 1940

An open Sunday. Our teachers will welcome this. There has been so much material in the lessons this month, and events therein have moved so swiftly, that only inadequately could any teacher cover the lesson material. On this open Sunday pick up and discuss some of the outstanding points you have missed.

Stress the fact that these lessons also show that when the Nephites or Lamanites lived righteously they were prospered and lived in peace. But when they became arrogant and forgot Him who gave them their blessings they lost His spirit and got into trouble.

# CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

## LESSONS FOR OCTOBER

### CONCERT RECITATION

Put your shoulder to the wheel, push along!

Do your duty with a heart full of song.  
The work to do is here for you,  
Put your shoulder to the wheel.

### NAUVOO THE BEAUTIFUL

Lesson 34. For October 6, 1940

#### Objective:

*Hard work, blessed by the Lord, yields mighty accomplishments.*

#### References:

*Comprehensive History of the Church*, vol. 2, chapter 40, ff; *Essentials in Church History*, chapter 27; *A Short History of the Church*, chapter 10.

#### Suggestions:

After the students have read the manual, let them describe the site on which Nauvoo was built. Draw an outline map on the board showing the location of the site with respect to the Mississippi river. To bring out the difficulties under which they labored to build a city, let some of them recount the incidents given in lesson 32.

Let them also tell of the circumstances which had reduced the Saints to poverty—the expulsion from Missouri. Then let them show that in spite of these handicaps they set to work with a will, and through hard labor, great faith and the blessing of the Lord they were able to build a large and beautiful city in a very short time. The description given by the minister as found in the lesson might be read aloud. It is in striking contrast to the early descriptions of Commerce. Emphasize the greatness of this accomplishment—the building of so fine a city in the face of such overwhelming obstacles. Show that even though they had great faith in the Lord, they also had to work in order to accomplish anything. In connection with this thought, have the class learn and repeat the concert recitation.

Enrichment material for this lesson may be gathered from many sources. The objective

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may be strengthened and clarified with stories of other accomplishments of the Saints under trying circumstances. If you live in a community founded by the Mormons, let the class learn of and discuss its history, and they will doubtless find that the same type of difficulties stood in the way of the Pioneers who settled their community as stood in the way of the Saints who built Nauvoo. The same thing in a lesser degree may be found in the building of meeting houses, where the Lord has prospered the hard work of the faithful.

This same principle applies in anything we do, even in the building of character. Many examples may be found of men and women who through faith and hard work have risen above the obstacles that confronted them. With the use of such enrichment material this may be made a very interesting and profitable lesson.

#### Outcome:

When the students leave this class they should have a finer appreciation of the value of work. They should know that industry is needed, as well as faith, to be able to accomplish anything worthwhile, and that the Lord will prosper the righteous labors of him who is diligent.

### THE NAUVOO TEMPLE

Lesson 35. For October 13, 1940

#### Objective:

*That which the Lord commands we should strive with all our strength to accomplish.*

#### References:

*Comprehensive History of the Church*, vol. 2, chapter 43; *Essentials in Church History*, chapter 30; *A Short History of the Church*, pp. 81-83.

#### Suggestions:

It was in Nauvoo that the doctrine of baptism for the dead was revealed to the Prophet. This principle of vicarious work for those who have died without a knowledge of the gospel is one of the important doctrines of our religion, and this is an excellent opportunity to explain its importance and the necessity for our participating in it.

Discuss this principle with the class, showing that vicarious work is commonly done in everyday life, and should certainly not be considered inconsistent when used in connection with matters pertaining to the spirit world. Show that this principle is just and fair, and that without it there is no equality since many millions have lived and died without a knowledge of the gospel and have been unable to take advantage of its blessings. Only through having work done for them in temples can they partake of these blessings.

As stated above, the Saints were commanded to build the temple in Nauvoo partly to provide a place in which this work could be done. And when that commandment was given they spared neither time nor means to fulfill it. Each man was expected to give one day in ten to labor on the temple, and all were expected to make other generous contributions. The contribution of Brother Joseph Toronto is especially noteworthy. And although the Saints were forced to abandon the temple before they had had an opportunity to use it very extensively, they fulfilled the commandment given them.

Members of the class could easily dramatize in simple form the Joseph Toronto incident. Let them color the drawing found in connection with the lesson.

#### Outcome:

The students should leave this class with a finer appreciation and understanding of the principle of vicarious work for the dead, and a finer resolve to do at all times the things commanded of the Lord.

### THE SONG OF THE RIGHTEOUS

Lesson 36. For October 20, 1940

#### Objective:

*To give an understanding of the background of singing in the Church, and a finer appreciation of our Church music.*

#### References:

*Doctrine and Covenants*, Sec. 25, verses 11 and 12; George D. Pyper, *Stories of Latter-day Saint Hymns*.

If the class can be conducted where singing will not interfere with other classes, devote most of the period this week to singing. Let the students carry books from the chapel into the class room and sing one verse, or two at the most, of a large number of our Sunday School songs of their own choosing. Then discuss the lesson under the topics outlined in the manual. If you have access to Superintendent Pyper's book, named above, assign two or three members of the class to give the stories of favorite songs. If you do not have the book, perhaps the ward chorister will

have a copy, and will permit you to borrow it long enough to get these stories.

If your room is not secluded, perhaps you can arrange with the superintendency so that your class may occupy the chapel or recreation hall for this Sunday. If you do not feel yourself competent to lead the class in the singing of these songs, call on the Sunday School chorister to do so. A piano will also be helpful.

If arrangements cannot be made to sing the songs because of crowded conditions in your school, have the children read aloud, either in unison or individually, some of their favorite songs.

#### Outcome:

This lesson should instill in the mind of each child a better understanding of the important part that singing plays in our worship, and a greater desire to participate in this singing.

### THE RELIEF SOCIETY

Lesson 37. For October 27, 1940

#### Objective:

*To give an understanding of the great auxiliary organizations of the Church, especially the Relief Society and its important work.*

#### References:

*Essentials in Church History*, p. 318.

#### Suggestions:

Allow members of the class to name the various organizations of the Church in which the members of their families participate. Write these on the board and show how in these organizations activities are provided for everyone in the Church.

The first of these auxiliary organizations was the Relief Society, organized in Nauvoo in 1842. Discuss the difference in the attitude toward women that existed in the world in general at this time as compared with that shown by the Prophet in effecting the Relief Society organization.

Invite the president of your local Relief Society or one of her counselors to tell briefly of the many things done by the organization in your ward or stake. This will bring home to the boys and girls the effectiveness of this great society. Let the class sing, "Have I Done Any Good in the World Today?"

#### Outcome:

This lesson should provide a finer appreciation of the vast organization of the Church which, under the inspiration of our Father in Heaven, makes numerous forms of activity available to every member of the Church, and it should provide especially an appreciation for the unselfish and splendid service of our Relief Society women.



# PRIMARY



## NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

### PETER HEALS THE LAME MAN

Lesson 33. For Sunday, October 6, 1940

#### Text:

Acts 3.

#### References:

Hurlbut's *Story of the Bible*, p. 675.

#### Objective:

*Through faith in Jesus we may receive great blessings.*

#### Outline of Lesson:

- I. The Lame Man at the Gate
  - a. Born lame
  - b. Perfectly helpless
  - c. Dependent upon others
- II. Visit of Peter and John to the Temple
  - a. Why
  - b. The lame man's request
- III. The Healing
  - a. Peter's answer to his request
  - b. Peter's command
  - c. The man's recovery
- IV. Effect on the People

#### Lesson Enrichment:

##### Song:

"Jesus, Our Loving Friend", *Little Stories In Song*, p. 35, Deseret Book Co.

"Song of Praise", *Kindergarten and Primary Songs*, Taylor.

##### Picture:

The Lame Man Healed, No. 143, Nelson Set.

#### Memory Gem:

"Oh, may my faith be strong and true,  
My trust in Him, the Lord.  
That when I ask a blessing at His hand,  
He will keep His holy word."

From "If You Have Faith", *Kindergarten and Primary Songs*.

#### Point of Contact:

Edith lived on a farm and she loved everything on it. Above all, she loved to ride on

the big wagon with daddy. One day as she was climbing up to the seat the horses became frightened and the sudden movement caused Edith to fall. The wagon wheels went over her leg. For a long time she stayed in bed but the leg would not heal as it should. The doctor said that she would no doubt be a cripple.

On the night before Edith's birthday her daddy came into the room and asked what gift she would like. She answered that on the morning she would like daddy and the bishop to bless her that her leg might be made well. "Do you believe that a blessing would help?" asked her father. "I know it would," answered Edith.

Next morning she had her birthday present and what do you think happened? In a week's time the doctor was surprised to see Edith running around as well as any little girl could be.

What had healed her?

#### Application:

Place the word "faith" on the board. What does this word mean to you? Do you know of anyone who has been healed by faith? (Let the children tell of examples they know of.) Help the children to understand that though we have faith God grants only those blessings that will be for our best good.

#### Directed Activity:

Let the children dramatize this story with some of the children retelling it as others act it.

#### Lesson Facts:

On the east side of the temple, the main entrance to that beautiful building was through a remarkable gate called the "Gate Beautiful." The gate proper was over 80 feet high. Its huge doors were made of the finest brass and were seventy feet in height. It seems that the Apostles, like Jesus, felt a sacredness about the temple that drew them to it. One reason why they came was no doubt that it gave them a fine opportunity to teach the Gospel to the Jews.



## HOW THE PRISON DOORS WERE OPENED

**Lesson 34.** For Sunday, October 13, 1940

### Text:

Acts 12:1-19.

### References:

Hurlbut's *Story of the Bible*, p. 700.

### Objective:

*The Lord answers the prayers of those who earnestly seek Him.*

### Outline of Lesson:

- I. Imprisonment of Peter
  - a. By Herod Agrippa
  - b. The heavy guard
  - c. The prayers of the Saints
- II. How Peter Was Set Free
  - a. The angel of God
  - b. His commands to Peter
  - c. Leads him out of prison
- III. The Rejoicing of the Saints
  - a. Peter's appearance at the house of Mary, Mother of Mark
  - b. His testimony

### Lesson Enrichment:

#### Songs:

"Did You Think to Pray?", *Deseret Sunday School Songs*.  
 "I Love to Pray", *Little Stories In Song*, p. 2, Deseret Book Co.

#### Picture:

Peter Delivered from Prison, No. 192. Nelson Colored Set.

#### Memory Gem:

In the morning when I wake,  
 Before I work or play,  
 Always I remember  
 To kneel and softly pray.

When I go to bed at night,  
 I love to kneel and say  
 Thanks dear Heavenly Father,  
 For blessings of the day.

#### Point of Contact:

(Place the word "miracle" on the board. Get the children's conception of the word.) What kind of miracles have you heard about? (Let the children tell of those they are familiar with, which will be mostly healings). Today I am going to tell you of a different kind of miracle that happened when Peter lived.

### Application:

What caused this wonderful miracle to happen? (faith, prayer) Do you know of some wonderful thing that has happened through prayer? Tell us of it. What can we do when someone whom we love gets sick? Tell us of some other blessings we pray for.

### Activity Period:

Let the children illustrate this story on paper giving their own conception of the lesson you have developed.

### Lesson Facts:

Pilate did not remain many years as governor of Judea. The Roman Emperor recalled him and put in his place a grandson of Herod the Great, who is known in history as Herod Agrippa I. He ruled all the lands of the Jews. His first act against the church as told in Acts 12, was to seize and kill James, the brother of John. The tyrant immediately afterward seized Peter and put him in prison. On the night before the date set for his execution the events of the story took place.

## THE RAISING OF DORCAS

**Lesson 35.** For Sunday, October 20, 1940

### Text:

Acts 9:32-43.

### References:

Hurlbut's, *Story of the Bible*, p. 695.

### Objective:

*Through faith and prayer great blessings come.*

### Outline of Lesson:

- I. Peter's Travels
  - a. To Lydda and Joppa by the sea
  - b. He heals many
- II. Dorcas a Good Christian Woman
  - a. Her home
  - b. Her goodness
  - c. Her death
- III. Raised from the Dead
  - a. Peter receives the message.
  - b. The miracle
- IV. Effect of the Miracle

### Lesson Enrichment:

#### Songs:

"If You Have Faith", *Kindergarten and Primary Songs*, Taylor.

Prayer songs suggested for last Sunday.

**Picture:**

"The Raising of Dorcas". Nelson Colored Pictures, No. 189.

**Memory Gem:**

"I do believe that Jesus hears  
A little child who prays;  
I do believe that with His love,  
He'll watch o'er them always."

**Point of Contact:**

Have some child prepared to tell briefly the story of Jesus raising the daughter of Jairus. Another may tell that of Lazarus. These stories the children are familiar with, so it will not be necessary to spend much time with them.

Do you think any one else ever lived who had this power?

**Application:**

Today's story has told us of another miracle that we have talked about for three Sundays. Each one has been quite different, but no doubt today was the most wonderful. To bring some one back to life again seems impossible, but Peter had faith enough to do it. Wouldn't it be wonderful to have faith strong enough for that. There are many things we can do to strengthen our faith. Can you tell us of some of them?

**Directed Activity:**

Pass the leaflets to the children and let them tell the story back to you, by finding the different incidents and truths in the story that the teachers ask for. Let them underline names, etc. Be sure the objective of the day's lesson is brought out in this method of checking the lesson.

**Lesson Facts:**

Shortly after the first Pentacost, the Gospel spread rapidly throughout the Holy

Land. Peter seems to have preferred to minister in the country rather than in the city of Jerusalem. This time his ministry took him down to the cities of Lydda and Joppa. At Lydda he healed a good man named Aeneas, who had been sick eight years, with palsy—a truly great miracle. While he was at Lydda, messengers came telling him of Dorcas's death.

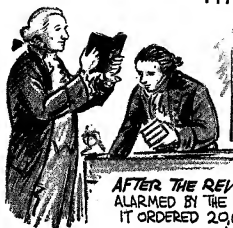
Dorcas is called by two names, Tabitha and Dorcas. Both mean gazelle, a beautiful small deer of Palestine.

**REVIEW**

Sunday, October 27, 1940

This Sunday of the month is the opportunity to have every child participate. Perhaps on other Sundays only the more forward children have been taking part. Try to give every member a chance to be heard. Assign to each child some incident, some episode, some important message that has appeared in the lessons of the month. This will not only give a complete review, but will give teachers a chance to see if the objectives and outcomes of these lessons have been reached. It may tend toward interest to assign each group a story to review, then have the other groups listen as each child gives his part.

This type of review will require thorough preparation on your part, but you will discover such preparation will be very profitable to you and your pupils. Write your assignments on slips of paper and give out one week in advance. Keep a record of which assignment has been given to each pupil so that no one will be missed in the review recitation.

**THE BIBLE**

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

8th Article of Faith.

—R. O. BERG— Religious News Service

AFTER THE REVOLUTION CONGRESS WAS SO ALARMED BY THE SHORTAGE OF BIBLES THAT IT ORDERED 20,000 FROM EUROPE AT ITS OWN EXPENSE.



# KINDERGARTEN



## CHURCH HISTORY

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

### LESSONS FOR OCTOBER, 1940

#### Lesson 148. For October 6, 1940

When it was Daddy's vacation in the summer, did your family take a trip?

Mary Louise went with her family to Yellowstone Park. Will you tell us something about your trip? How did you travel? Where did you sleep? What did you do when you were hungry? What animals did you see?

Gary went on the train to California to see the ocean. Did you see how people sleep and eat on a train? Tell us about it.

Long ago there was a little girl who took a long trip. Her name was Alma Elizabeth. Who can tell us about the boat that she traveled on? (Show the pictures and use the other enrichment material you used in presenting these pioneer lessons last month.)

In what other way did she travel? (Riding in a cattle car to Omaha.) Who remembers how she traveled when she got off the train? (She walked and rode in a covered wagon.)

Review the other major happenings in the four stories presented last month.

Alma Elizabeth and her family were greatly blessed because of their faith and courage.

Review the songs and gems learned last month.

#### Song Practice:

"Try".

"God Make My Life," in *Little Stories In Song*.

Choose one of these songs and have a short drill on it every Sunday this month. Never attempt to teach more than one song during the month.

#### Memory Gem:

"Errands of love are easy to run;  
Saying sweet words is the dearest fun,  
Let's see you and I, just for today,  
How many kind things we can do and say."

### CHRISTINA'S DOLLY

#### Lesson 149. For October 13, 1940

#### Text:

*Life Lessons For Little Ones*, Third Year.

#### Objective:

*Courage to do right wins the favor of God and man.*

#### Song:

"A Song of Thanks," *Little Stories In Song*.

#### Prayer:

Talk with the children about their grandparents—give thanks for them. Ask for blessings upon all those who are old.

#### Song Practice:

Discuss the meaning of the song chosen for this month's practice period and then practice it for ten minutes.

#### Rest Exercise:

"Some must push

And some must pull

As we go marching up the hill;

So merrily on our way we go

Until we reach the valley."

This is the chorus to a song the handcart pioneers sang as they trudged along. Pantomime the words printed here as the teacher repeats them.

#### Lesson Enrichment:

##### Approach:

Christina's doll was probably one with a china head, with painted hair and eyes. Bring an old fashioned doll if possible to the class—show the difference in dolls now and in pioneer days. Make a rag doll or one of corn silk as the little pioneer girls did.

#### Lesson Story:

"Christina's Dolly".

#### Memory Gem:

(Same as for last Sunday.)

#### Enrichment Story:

**Helen Meets the Chief**

#### Objective:

*Obedience to the counsel of the Prophets of our Heavenly Father brings blessings.*

Helen, age seven, sat thinking. Judging from her expression, she was thinking of something very important. She was won-

dering how it would feel to live in a real home. Right now she was living in a fort with a great number of other families. The Indians who lived on the outside of the Fort were fierce and treacherous. They thought that the Pioneers were not their friends, and so sought for opportunities to do them harm.

Helen looked at the houses inside of the fort. They were so small and there was such little room for children to play. She wondered if there were green fields and trees outside the walls. It had been two years, since any of the women or children had dared to venture forth.

As she sat thinking, her father came to call her to supper.

"A penny for your thoughts, my dear," he said.

As Helen told him what she had been thinking about, a smile spread over her father's face and his eyes began to twinkle.

"I have a great surprise for you," he said. "President Brigham Young has said that we may leave the fort and build homes on the outside. He has advised us to build our homes near to each other for protection. Also he said, 'Be friendly with the Indians. Treat them kindly. Share what you have with them. It is better to feed them than to fight them.'"

Helen clapped her hands in glee, and smiles wreathed her entire face.

"Isn't it wonderful, Mother dear! At last we are going to have a real home. I shall be good to the Indians. I shall remember that President Brigham Young said, 'It is better to feed them than to fight them!'"

Although but a child, Helen helped her father make adobes for their home. When it was all built, it was to them the grandest place on earth. Father and the boys made furniture out of logs. Mother and Helen, together with the neighbor sisters made carpets and curtains. It truly was a joy to see, and a greater joy to those who were to live there.

Days and weeks passed, with no trouble arising between the white people and the Indians. These good people had heard the advice of their Prophet Leader and were attempting to abide by it.

One day Helen's mother said, "I will only be a moment, Helen dear. I am going over to Mrs. Brown's, to see if she has some thread that I might have to mend your father's suit with. Take the bread out of the oven at 5 o'clock, if I am not back."

"All right, Mother," said Helen.

By 5 o'clock mother had not returned, so Helen spread the cloth out on the table ready for the bread. Just as she lowered the oven and was about to reach for the bread,

she noticed the doorway darken. She glanced up, expecting to see her mother. Instead there stood a big Indian chief.

"Um, smell good," he said. "I come for food."

"Just a minute," she said. "As soon as I get it out of the oven, you may have a loaf."

"Me want all bread," said the Great Indian.

Rather than argue with this big Red Man who was so strong and so fierce. Helen wrapped up the bread, praying all the time that he would go as soon as he received it. As she handed it to him, he turned with a grunt, leaving little Helen alone once more.

When mother returned a few minutes later, she found her little girl sobbing. Between crys, she told her mother of the big Indian and his demands.

"Did you give it to him?" asked mother.

"Yes, I gave him some, but not all," said Helen, smiling through her tears. "I remembered that President Young said, 'It is better to feed the Indians than to fight them,' so I gave him all I had in one pan. He thought he had it all, but I left the other painful in the oven, so that he couldn't see it."

"My brave little Pioneer girl," said mother, as she stooped to kiss away the tears. "Because you remembered the Prophet's advice, Heavenly Father protected you from real harm."

#### Closing Song:

"Closing Prayer", *Little Stories In Song*.

#### Prayer:

By a teacher.

### THE PIONEER'S BEST FRIEND, THE GULLS

Lesson 150. For October 20, 1940

#### Text:

*History of the Church*, Whitney; *Life Lessons For Little Ones*, Third Year.

#### Objective:

*Faith in God and earnest prayer are necessary to obtain His blessings.*

#### Song:

"Father We Thank Thee For The Night", *Little Stories In Song*.

#### Prayer:

We have so many blessings for which to be thankful. Name some of them. The sun, rain, plants and animals were some of the blessings for which the pioneers were most thankful. Let us give thanks for them too.

#### Song Practice:

Same as for last Sunday.

**Rest Exercise:**

Let us pretend that we are the Seagulls flying from the Great Salt Lake to the wheat fields of the pioneers. (Play music with a flying rhythm.) Pick up the crickets from the ground. There are many of them everywhere. Now we fly back to the lake.

**Lesson Approach:**

In the springtime have you watched the Seagulls follow the plough? Aren't they beautiful? Why do they follow the plough? They like to eat bugs and worms. These are the birds that Heavenly Father sent to help the pioneers when the crickets were eating their growing wheat. Ask daddy to take you in the car to the Tabernacle grounds in Salt Lake to see the Sea Gull Monument.

**Lesson Story:**

"The Pioneer's Best Friends, The Gulls." in a standing position perhaps, as this is easier to draw.

**Special Activity:**

Let the children draw a picture of a bird.

**Song:**

"I Love to Pray", *Little Stories In Song*.

**Prayer:****CHRISTIAN'S CARPET BEE**

Lesson 151. For October 27, 1940

**Text:**

*Life Lessons For Little Ones*, Third Year.

**Objective:**

Joy and blessings from Heaven come to those who cheerfully help others.

**Song:**

"Shine On", *Deseret Sunday School Song Book*.

**Prayer:**

Repeat together the gem suggested for this month. The pioneers were happy because there were so many kind things to do for each other. Let us ask Heavenly Father to help our eyes to see kind deeds to be done and to help us do them cheerfully.

**Song Practice:**

Today vary the presentation of the song, which the children have learned this month—have quartettes, duets and choruses.

**Rest Exercise:**

To the tune of "Here We Go Round the Mulberry Bush" sing the following words and put motions to them.

"This is the way they tore the rags

Tore the rags, tore the rags, etc.,

This is the way they tore the rags

At Christian's Carpet Bee."

"This is the way they sewed the rags, etc.,

At Christian's Carpet Bee."

"This is the way they made rag balls, etc.,

At Christian's Carpet Bee."

"This is the way they wove the rags, etc.,

At Christian's Carpet Bee."

**Approach:**

Have you ever been to a party? Tell us about the games you played.

Pioneer boys and girls had parties too. The games they played were often work games, so as to help others with jobs that needed to be done. Christian had that kind of party.

**Lesson Story:**

"Christian's Carpet Bee".

**Gem:**

Same as for last Sunday.

**Special Activity:**

Bring to class strips of paper of different colors. Pretend that these are the rags torn for Christian's Carpet. Let the children sort the colors into piles putting those of the same color in one pile. Let them match the colors with those in their own clothing and the clothing of the other children. This is a good sense-training exercise. It was of the prettiest colored cloth available that the pioneers wove their carpets.

**Song:**

"Good-Bye Song", *Little Stories In Song*.

**Prayer:**

By a teacher.

**ALCOHOL**

A youth asks, "How does an alcoholic drink taken into the stomach affect the thinking?"

Alcohol in a drink is not acted upon by the gastric juices in the stomach but is quickly absorbed into the blood stream, where it is carried with each heart-beat into the cells of every tissue and fiber of the body and so to the nervous system.



# CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

## LESSONS FOR OCTOBER, 1940

### BABY MOSES

For October 6, 1940

#### Text:

*Cradle Roll Lessons*, Louise M. Oglevee.

#### Song:

"Father and Mother's Care," in *Little Stories In Song*.

#### Prayer:

Give thanks today for home and parents.

#### Song Practice:

Song to be learned "Dearest Names", *Little Stories In Song*. Let the children talk freely about mother and father and how they care for us. Analyze the message in the song and become familiar with the melody today.

#### Rest Exercise:

The music to "Dearest Names" has a good rhythm for rocking. Pretend to hold a baby in the arms and rock it, while humming the above melody. Stand and walk around the circle rocking the baby in arms.

#### Approach:

What a wonderful thing is a baby. How we love them. They are presents to us from Heavenly Father. Aren't we grateful to Him for them?

Would you like to tell us what you do in your home to make the baby happy and comfortable?

A long time ago there was a special baby sent to this earth. His name was Moses. Heavenly Father helped his mother to care for him in a very special way.

#### Lesson Story:

"The Baby Moses".

#### Special Activity:

Make a baby picture book. Cut pictures of babies from magazines and paste them on pages of plain wrapping paper tied together with twine. Develop through conversation a genuine appreciation of babies.

#### Song:

"Rock-a-bye Baby".

#### Prayer:

By the teacher.

## A HELPFUL LITTLE SISTER

For October 13, 1940

#### Song:

"Helping Mother", *Little Stories In Song*.

#### Prayer:

Give thanks today for sisters and brothers in the home. Let us love them and help them.

#### Song Practice:

Have a short drill on the words of the first stanza of the song you developed at this time last Sunday.

#### Rest Exercise:

Pretend to do some of the things that brothers and sisters may do well together in their play. Ball tossing, rope jumping, swing pushing, etc.

#### Approach:

See the finger play on page 21 of the textbook. Review briefly by means of pictures and conversation the lesson of last Sunday. Continue with today's lesson story, "A Helpful Little Sister."

#### Special Activity:

Make a companion booklet for the one made last Sunday, using pictures of little girls and boys playing happily together.

#### Song:

"Daddy's Homecoming", *Little Stories In Song*.

#### Prayer:

By the teacher.

## NOAH AND THE ARK

For October 20, 1940

#### Song:

"Jesus Our Loving Friend", *Little Stories In Song*.

**Prayer:**

*Example:* Heavenly Father, we thank Thee for this beautiful world and all the good things in it. Amen.

**Song Practice:**

Same as for last Sunday.

**Rest Exercise:**

Talk with the children about the birds and animals that live among us and how they contribute to the beauty of the world. Pretend to be these birds and animals and walk or hop or fly as they do.

**Approach:**

Last week when you planned your assignment for today you may have asked the children to bring their colored picture books of animals. Most children have them. Let the owner of the book tell what he knows about the animals as he shows the pictures.

A long time ago Heavenly Father asked a wonderful man named Noah to take two of every kind of animal and bird on the earth into a large boat. There was a very special reason for doing this.

**Lesson Story:**

"Noah and the Ark".

**Song:**

"God's Care of All Things", *Little Stories In Song*.

**Prayer:**

By the teacher.

**NOAH AND THE DOVE**

For October 27, 1940

**Song:**

"Flower's Lullaby".

**Prayer:**

*Example:* Dear Heavenly Father, for the birds with their beautiful feathers and their sweet songs, we thank Thee. Amen.

**Song Practice:**

The same as for last Sunday.

**Rest Exercise:**

Suggestions for this exercise today are given on pages 27 and 28 of the textbook. *Cradle Roll Lessons*, by Louise M. Oglevee.

**Approach:**

Most of the birds will soon be leaving us. Where will they go and why? Heavenly Father has taught them to fly to the south for their protection. If a pigeon could be brought to class today for observation it would help the children to visualize a dove.

**Lesson Story:**

"Noah and the Dove".

**Special Activity:**

Give each child a cutout of a bird to be colored.

**Song:**

"God's Care of All Things", *Little Stories In Song*.

**Prayer:**

By the teacher.

## ONLY A BABY

Something to live for came to the place,

Something to die for maybe,

Something to give even sorrow a grace,

And yet it was only a baby.

—Harriet Precott Spafford.



# The Funny Bone

**"A HAPPY MAN OR WOMAN IS A BETTER THING TO FIND THAN A FIVE POUND NOTE."**—Robert L. Stevenson.

## The Corn Stork

Baby Ear of Corn: "Mama, where did I come from?"

Mama Ear of Corn: "Hush, dear; the stalk brought you."

## The Huddle

She: "What are all those men doing in a circle with their heads together? Is it a football team?"

"He: "No, my dear, just a bunch of Scotchmen lighting a cigaret."

## His Worst Jam

A policeman was questioning a man pinned under his car in an accident.

"Are you married?"

"No," was the answer, "this is the worst fix I was ever in."

## A Sudden Change (An Old One)

Man of House (roaring with rage)—  
"Who told you to put that paper on the wall?"

Paperhanger—"Your wife, sir."

Man of House—"Pretty, isn't it?"

## Pug-nosious

City Girl—"Do pug noses run in your family?"

Boy Friend—"Only in cold weather."

## Fair's Fair

"I'll give you sixpence if you'll go and wash your face," said a poet to his son.

"Keep it, and get a haircut," was the modern child's reply.

## Distant Relative

Putwell was proud of his golf, and had brought his mother-in-law along to watch him play.

"I'm particularly anxious to make a perfect drive just now," he told a friend. "That's my mother-in-law over there, and—"

"Don't be a fool," said the friend. "You'll never hit her at 200 yards."

## On the Boulevard

Student: "But, officer, I'm a college student."

Cop: "You'll go to jail just the same. Ignorance is no excuse."

## Three Assaults

Bookkeeper: "I'll have to have a raise, sir. There are three other companies after me."

Boss: "Is that so? What companies?"

Bookkeeper: "Light, 'phone and water."

## Heavy Thoughts

He: "Ellen, what do you feel when I glide with you over the floor in a long, dreamy waltz?"

She: "Your feet."

## Efficiency

Seaman: "Does his girl have her own way?"

Fireman: "Does she? Why, she writes her diary a week ahead."

## Out on a Tear

"Say, Sambo, that suttinly am some tear yo' give yo' britches when yo' slid into second base."

"Yassuh, boy! Come mighty nigh havin' to call de game on 'counta dahkness!"

## Weather Proof

Customer: "Are you sure this skunk fur won't be ruined when it gets wet?"

Clerk: "Now, lady, did you ever hear of a skunk carrying an umbrella?"

## Short Sentence

"How long y' in jail fo', Mose?"

"Two weeks."

"What am de ch'ge?"

"Ain't no ch'ge, everything am free."

"Ah mean, whut did yo' do?"

"Done shot ma wife."

"Shot yo' wife an' only in jail two weeks?"

"Dat's all, den I gets hung."





# Recipes...

## A QUICK MEAL

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## TRY THESE RECIPES

### BAKED KERR BOTTLED CHICKEN and eggs in cream

1 egg

2 tbsp bottle chicken

2 tbsp. cream

Salt and pepper to taste

Bake one egg in buttered custard dish. Add cream and chicken, salt and pepper. Bake in moderate oven for 10 minutes. Serves one.

## APRICOT CREAM

1 cup of beet sugar

1/2 cup of butter

1 tsp of vanilla

1 cup bottled apricots

1 cup of heavy cream

1 dozen of lady fingers

Cream, sugar and butter. Add vanilla. Press apricots through sieve and add the apricot pulp to the sugar and butter mixture. Whip cream—fold in. Split lady fingers—place four in sherbet glass. Add apricot cream. Serves six.

## M. C. P. LEMONADE SYRUP

1 cup of water

1 level cup of M. C. P.

1 level cup beet sugar

Powdered Lemon Juice

Put the M. C. P. Powdered Lemon Juice on top of water, allow to sink below the surface, then stir until dissolved. Add sugar. Stir, and the M. C. P. Lemonade Syrup is ready for use. Simply add Ice Water and serve. M. C. P. Lemonade Syrup keeps indefinitely in your refrigerator in a glass jar.

## M. C. P. APRICOT AND PINEAPPLE JAM

Wash and pit 3 pounds fully ripe apricots. Crush thoroughly or grind. Do not peel. Add one 2 1/2 can pineapple.

2 cups apricots

5 1/2 cups beet sugar

1 can pineapple

1/2 cup M. C. P. Lemon Juice

1 package M. C. P. Pectin

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